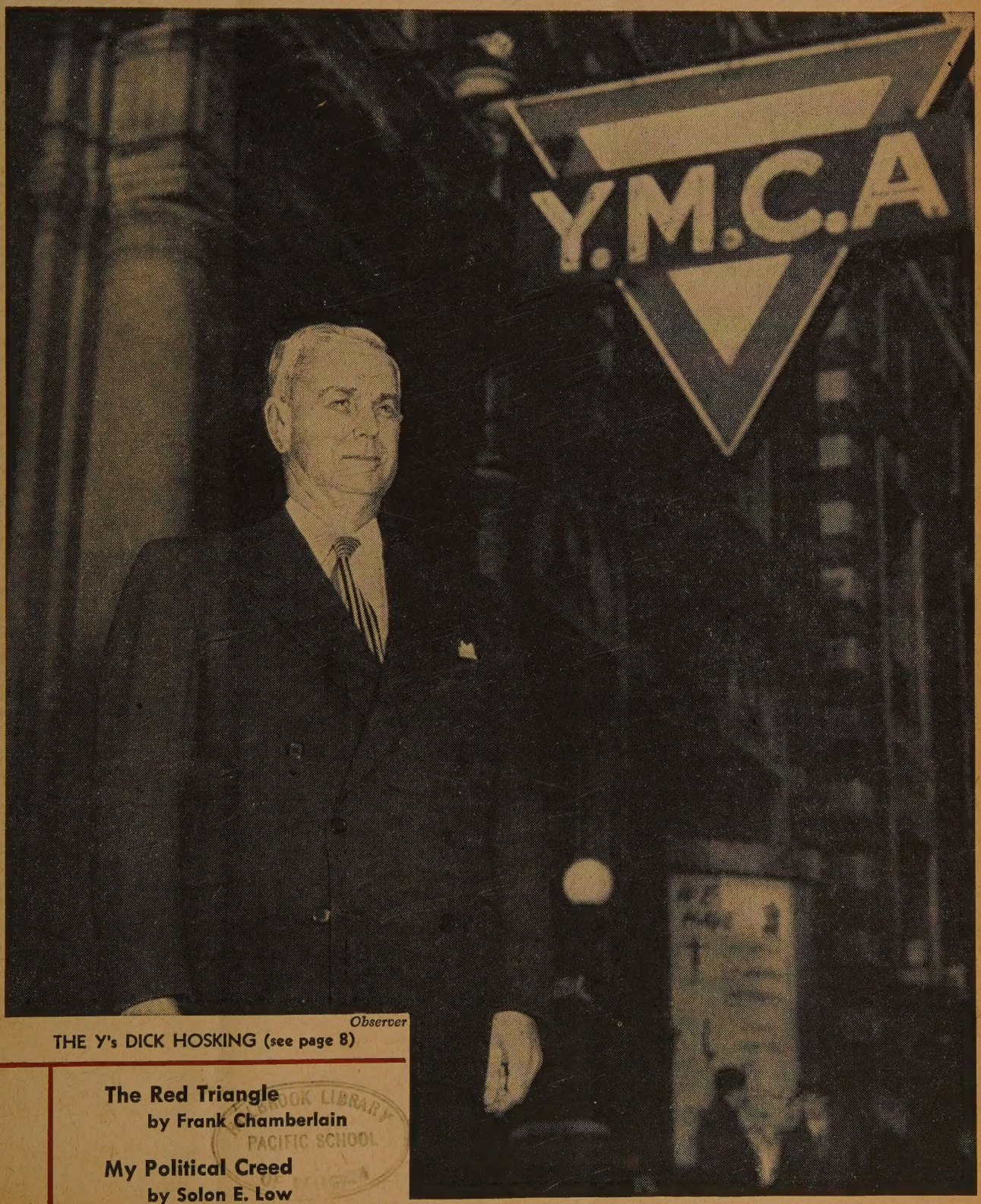
THE UNITED CHURCH

APRIL 1, 1957

OBSERVER



Observer

THE Y's DICK HOSKING (see page 8)

The Red Triangle
by Frank Chamberlain

My Political Creed
by Solon E. Low

PACIFIC SCHOOL

Letters

Only Evening Service

Dear Sir: I was pleased to see the articles about the Sunday evening service. I have only been a lay minister here since December 1st and have observed certain things in that time. We only have a Sunday evening service, but I notice that inviting the congregation into the manse for a visit and refreshments creates interest. Also that having a question night caused more comments than any other service. I had nine questions to answer on the subject of "Where in the Scripture is the authority for infant baptism?"

We also have one film night a month. Our church will seat 75. We have had 40 for those special nights.

White River, Ont. C. L. Morrison.

What a Fire!

Dear Sir: The letter of M. G. Johnston, Port Hope, Ont., (February 15th) re party politics, arouses my interest. I agree with him that if THE OBSERVER discusses party politics, ". . . the fat will be in the fire." Oh! what a wonderful fire! Surely politics, national and international, should come under the scrutiny of the church. Surely the teachings of Jesus have something to say about the basic controlling forces of our lives. Surely the Church, the corporate witness to the teachings of Jesus, cannot be indifferent to these basic forces at work in the world.

We regularly pray for God's Kingdom to come on earth. Are we not praying that our nation and earth be subject to Christian government? Are we not, as Christians supposed to be working for God's Kingdom? for Christian government? Do we not believe that God works through us, through the people, through the Church? If politics means the art or science of government then how can we, as Christians, as a Christian Church, work with God for the establishment of His Kingdom in Canada and throughout the world unless we are vitally concerned with that art or science?

Let us have more political articles, really provocative ones. Then, perhaps, we will have lots of letters, and many of our members will be aroused from their slumber to see that Jesus Christ has something to say about the live issues of our day. The early Christians were not afraid to comment on the politics of the Roman Empire.

Vancouver, B.C. T. H. (Ted) Hannah.

Challenge Correspondent

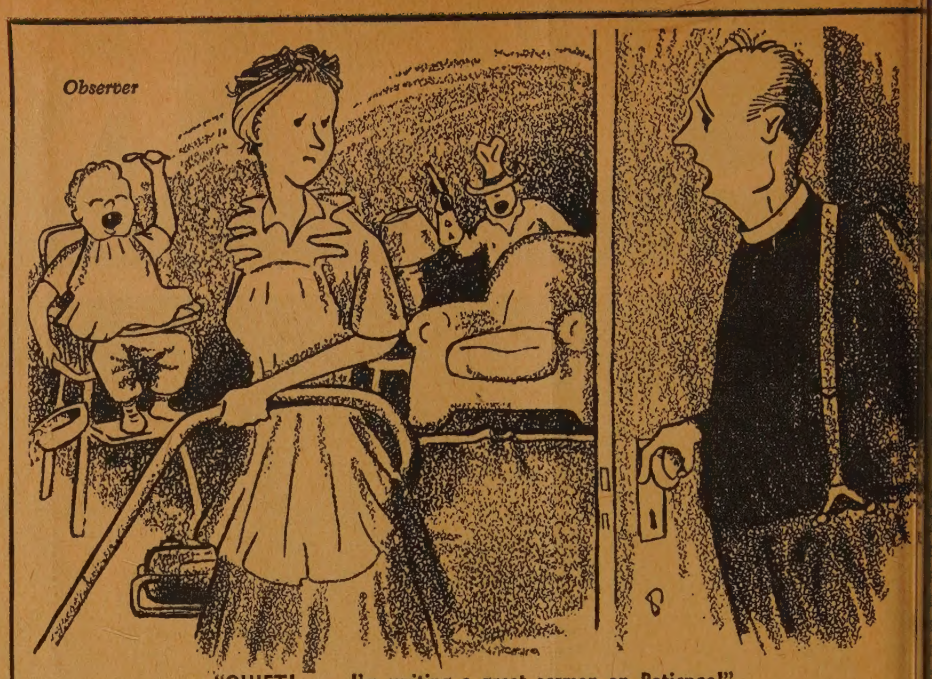
Dear Sir: Mr. Norman Pritchard's letter against inherited sin and eternal punishment which appeared in the February 1st issue of THE OBSERVER was the basis of a great deal of discussion at our recent Bible Study Group meeting. We feel it would be impossible to allow his views to go unchallenged.

It would be interesting to learn on just what authority Mr. Pritchard finds it possible to accept one Bible teaching and reject another. Who is competent to decide which teachings are acceptable? Our Church Doctrine is founded on the Word of God. We believe the Bible to be the inspired Word of God, therefore its teachings, in their entirety, are irrefutable. Proof of the fact we are all sinners may be found in several passages of Scripture. . . .

God is a God of Love, but He is also a "Just" God (Acts 7: 52). He has given us a way of salvation. If we reject it, we must be prepared to accept the punishment He has promised. Let each of us, therefore, put first things first, and those things of lesser importance will fall into their proper places.

Rev. W. B. Thorneloe, H. J. Willows, Jack Bushfield, Dan Dunster, B. L. Thorneloe, J. Reynolds, O. Shannon, R. E. Bushfield, Gwen and Maurice Edgley, Phyllis Dunster, Kathleen Sager, Antoinet Leutwieler, Jennett Foan, Joyce Wiltse, Charles Heaslip, Mrs. Delmer Ferguson.

Lyn, Ont.



"QUIET! . . . I'm writing a great sermon on Patience!"

"A Fine Account"

Dear Sir: Congratulations on the fine account of the Evangelistic Mission in the March 1st issue. It is splendid and I hope you continue to give us such reports from time to time. I think the Mission is just what is needed.

(Miss) Elisabeth Knowlton.

Brandon, Man.

"One of the Best"

Dear Sir: This is to commend you for the good issue of THE OBSERVER for Feb. 1, 1957. In my opinion it is one of, if not the best yet published.

Nanaimo, B.C. Tom Barnard.

Interpretation Problems

Dear Sir: Mr. Pritchard expresses sentiments (Feb. 1, 1957), as well as d Mr. Micklethwaite (Oct. 1, 1956).

Having in mind that our precious Bo is of eastern origin, written for themselv employing allegory and parables to fit times, it presents problems to us in int pretation. I do not doubt the essence truth in the difficult passages, but can the Church provide an interpretation t the average mind can visualize, embr and act upon? Cannot the United Chu provide a more workable formula for ministers and congregations? If not, t I suspect many of any community (M erator's report—Jan. 1, 1957, para. 8) continue to express their disbelief by aligning themselves with the Church will divert their Christian urges to s porting the Service Clubs.

Hartell, Alta. A. L. Obo

Concepts Colour Belief

Dear Sir: I read current letters "Prayers for the Dead" with some inter also the one headed "Rejects Doctrin Does not one's concept of "eternal puni ment" colour one's belief about it? one thing I know about it for sure is t it is complete separation from God. T incidentally, is the worst thing I co know about it. If there are not people the world about us who are drifting i that condition, then appearance is deceptive.

Perhaps concept explains the attitude the other letters too, whose position se to be that prayer for the dead who with God is unnecessary; for those are not, it is unavailing. But prayer much more than petitioning God what ought to do. Both writers agree t

nder memories of the dead are permis-
ble. To me, any such tender thoughts
rried into the presence of God is prayer
the truest sort. . . .

If we are members of a Church made
of those now living and those who have
ne before, must the two halves of that
hurch lose for the time being all unity?
it superstition to believe that our unity
nsists in the oneness of both groups in
hrist? And may not our point of unity
those very tender memories we have
them, offered continually in the presence
God?

Perhaps the writers wished to condemn
e Roman Catholic concept of prayers
r the dead; I have no defense to offer
r it.

reenwood, B.C. Eldred G. Miller.

ternal Punishment?

Dear Sir: Would you please allow a
w words to such as believe as Mr. N.
ritchard that there is no eternal punish-
ent or hell? He says he absolutely rejects
ch doctrine, and many ministers and
ymen agree with him. Because he and
any preachers reject it, does not mean
is not true. The loving God who gives
ery one the choice to come to Him will
t make a place in Heaven for those who
ject Him wilfully. The Bible says those
o do not believe are condemned already,
e are sinners by nature and by grace we
e saved, Eph. 2: 8, 9. God warns us of
ll-fire and everlasting destruction. As
re as there is a heaven to gain for the
rn again believer, there is a hell to fear
r those who do not accept the salvation
hrist provided. . . .

ew Sparta, Alta. L. D.

urning Whisky

Dear Sir: At age six I was attending
nday School (in the infants' class) of
Anglican Church. One Sunday a male
sitor came to talk to the children. His
bject was Alcohol . . . its use . . . its
use . . . its danger and its horrors. This
s a most unusual topic in any of the
glican Churches at this particular time.
was the Methodist Church which seemed
do the most crusading in the cause of
mperance. However, in the course of
s simply worded address the speaker
ured out some whisky into a metal
ntainer and set fire to it. While the
ildren's eyes were rivetted on the blue
mes the speaker explained that alcohol
rned in a similar fashion within the body
til the latter was consumed and the
ul was destroyed.

The message was so deeply burned into
e mind of the writer at the impression-
le age of six, that no liquor *has ever*
en used nor was the slightest curiosity
oused to try out the taste. . . .

To leave temperance education until
gh school age is an utter waste of effort.
that time character has become so well
rmed that drinking among thousands
es, I said thousands) of boys and girls
s already commenced.

Make no mistake; the use of liquor can
greatly curtailed but the education must
art at age 5, 6 and 7.

Catharines, Ont. Thornton Waller.

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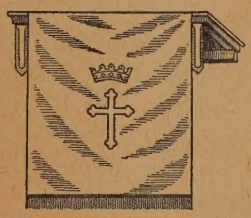

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Devotions By PETER GORDON WHITE

To Be A Christian

TO be a Christian means to be like Jesus Christ. There are many other ways of expressing what it means to be a Christian, but every one of them leads up to this truth—that the Christian must daily grow more like Jesus Christ.

When Jesus called his first disciples, he said to them simply, "Follow me." They were to be with him, to hear his words, to watch what he did, to learn of him, and so to grow to be like him.

Without all this, they could not become apostles; for one who wishes truly to proclaim Christ must not merely speak about him, but must also bring him visibly before the eyes of the hearer.

We shall never be perfectly like Christ; as we try to follow him, he seems to be very far ahead of us in the way; but "Follow me" is still the rule for us, as it was for the first disciples. —*Stephen Neill*

Wanted: Workers for God

PAUL'S familiar phrase, "We are laborers together with God" (1 Corinthians 3: 9) becomes "fellow workmen for God" in the Revised Standard Version. There are interesting theological implications in this, particularly when the phrase is given its setting:

"What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labor. For we are fellow workmen for God; you are God's field, God's building." (1 Corinthians 3: 5-9)

All of which leads us to thoughts of work in general, and of the anonymo observation we once read to the effect th the lazy and idle seldom hear the call God. It is often when intent on so useful work and while pursuing a helpf calling that God's voice is heard. He are a few examples from the Bible:

Moses was busy with his flocks at Hore

Gideon was busy threshing wheat by t wine press.

Saul was busy searching for his fathe lost beasts.

Elisha was busy plowing with twel yoke of oxen.

David was busy caring for his fathe sheep.

Nehemiah was busy bearing the kin wine-cup.

Amos was busy caring for his sheep a sycamore fruit and attending the marke

Peter and Andrew were busy casti their nets into the sea.

Lydia was busy preparing and selli her purple fabrics.

James and John were busy mendi their nets.

Matthew was busy collecting custo duties.

Mary and Elizabeth were busy with th homemaking.

Jesus was busy probably in the carpen shop and about his Father's business.

Spring

"O GOD, open our eyes that we may see Thy glory breaking anew in the world. . . . We become so concerned about our own lives, our own cares, fears, sorrows, pains and wants, that we miss Thy Presence made plain to us with every passing day. Forgive us for our foolishness, our selfishness, the waste of our mental and spiritual powers. . . . May the new life around us kindle a keen desire that we should take on new life and beauty and holiness, that our lives may blossom forth and later bear fruit for Thee."

—From "Prayers" by Fred Safford

Home Daily Bible Readings

HERE are your Home Daily Bib Readings for the next two weeks:

Jesus Faces the Cross. Matthew 26: 1—27: 10

Apr. 1. A Beautiful Deed.....Matthew 26: 6-
Apr. 2. A Promise of Loyalty.....Matt. 26: 30-
Apr. 3. Prayer at Its Best.....Matt. 26: 36-
Apr. 4. Peter's Denial....Matt. 26: 56b-58, 69-
Apr. 5. The Triumph of Innocence .....Matt. 26: 59-
Apr. 6. One Man for the People....John 11: 45-
Apr. 7. The Suffering Servant.....Isaiah 53: 1

Jesus Praised and Condemned. Matthew 21: 1-1

Apr. 8. Your Salvation Comes.....Isaiah 62: 6-
Apr. 9. He Shall Command Peace .....Zechariah 9: 9,
Apr. 10. The Gates of Righteousness .....Psalms 118: 19-
Apr. 11. The Humble King.....Matt. 21: 1-
Apr. 12. What to Do with Christ?..Matt. 27: 15-
Apr. 13. And They Mocked Him....Matt. 27: 24-
Apr. 14. Pioneer of Salvation....Hebrews 2: 10-

Signposts

WHEN we are lost in the woods sight of a signpost is a great matt He who first sees it cries, "Look!" T whole party gathers round and stares. I when we have found the road and passing signposts every few miles, we sh not stop and stare. They will encour us and we shall be grateful to the autho that set them up. But we shall not s and stare, or not much; not on t road, though their pillars are of silver a their lettering of gold. "We would be Jerusalem."—*C. S. Lewis in the autob raphy of his early years and his spirit journey, "Surprised by Joy."*

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OBSERVER

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Dr. Bonnell

IN THE NEXT ISSUE

An Easter Meditation
y JOHN SUTHERLAND BONNELL

My Political Creed
(Second in series)
By LESTER B. PEARSON

Observations

SOME STRANGE LOOKING churches are being built these days and church architecture has become a subject of controversial interest. The Committee on Church Architecture has just brought out a new booklet called *Building Your Church,* its 26 pages packed with useful information, plus 34 pages of pictures and floor plans of new United Churches. The United Church is putting up new buildings at the rate of two a week, and hundreds are now being dreamed about. This is a valuable booklet for dreamers, planners, and builders, and for those who are just plain interested.

* * * *

• THE TELEVISION NETWORK of the C.B.C. has scheduled what we expect will be a fine "Here and There" feature for Sunday, April 7th. Church Architecture is the theme, and some dramatic shots of several of our more contemporary churches will be shown.

* * * *

• ORDERS STILL COME for that special Reference Issue, and our last run of 25,000 disappeared surprisingly fast. The result: unfulfilled requests and no more printings. But we will undertake next year to get out another special issue, which we hope will be even more useful than this one appears to be. Total copies of this one, printed and sold, 231,000.

* * * *

• FORTY-FIVE YEARS AGO *The Christian Guardian* was worrying about preachers plagiarizing their brethren. An editorial from an August issue, 1912, points out that a certain Methodist preacher in Toronto had just preached an almost-word-for-word sermon from the *Homiletic Review.* The editor was also irritated by the habit of a certain *British Weekly* editor lifting *Christian Guardian* materials with never a word of credit. He said it just wasn't right. We're glad things have changed. We haven't heard stories of preachers doing that sort of thing for a long time now, not for a week anyway. While we find the custom somewhat amusing when we hear of it second-hand, we find it undermines a preacher's influence with us when we remember having read his piece before. At the same time it's rather annoying to have a good sermon punctuated with, "as Reinhold Niebuhr says," or "as you will no doubt have read in Karl Barth's latest book." No doubt, indeed! What is the 1957 ethic on the matter? Same as the 1912 editor's. "Justice . . . should prevent the using of borrowed materials in such a way as to mislead the reader into thinking it original."

* * * *

• OBSERVANCE OF LENT is well accented this year, and according to Dr. Wm. Berry the preaching missions now under way may be numbered in the hundreds. We were impressed by the ambitious and successful Montreal plans. St. James Church has brought to Montreal some of the most noted preachers of the continent for Wednesday night services, and reports are that the city has responded with fine attendances. In the west end ten churches co-operated for a seven-week Wednesday evening series and also report good response.

* * * *

• A LITTLE LEG-UP was given to choir-masters recently by a Galveston, Texas rector of an Episcopalian Church. It seems that the rector wondered why it was that the girls in the choir looked so young and beautiful. (Of course, haven't we all!) He found the answer though. It's a fact he says, that the cheek muscles become so well developed on a singer's face that the skin doesn't wrinkle nearly as much as on the faces of those who sit in the congregation. It also prevents double chins, preserves a stately carriage, dignified bearing and some other things.

* * * *

• WHAT'S WRONG WITH UPPER CANADA? Ontarions in Germany wanted to know a few weeks ago when they saw a picture of Corporal Freeman Edgar Reynolds with his wife and new-born baby. The Corporal proudly held up a big jar of red potato-growing dirt, which he had placed under the hospital bed insuring that his son would be born on P.E.I. soil. He had taken it across the Atlantic right from Mr. Reynolds' Sr.'s farm at Murray River. Mrs. Reynolds is from Cobourg, Ontario, but while temporarily living in Germany she counts "The Island" her home, too.

The Padlock Law

IT'S a good thing that the Padlock Law has finally been declared unconstitutional. But a tragic thing that it took twenty years to get the iniquitous legislation off the books of Quebec.

Why did such a mockery of our civil liberties, and such a shadow on our national life remain for two decades? And why was it that it had to be someone acting on behalf of the Labour Progressives, of all parties, who finally got it quashed before the Supreme Court?

It seemed a bit of an insult to Quebec that the law was passed in the first place and kept so long. And a further insult to have it pleaded that special conditions there justified a special need for protecting the people against communist propaganda.

Why should Quebec be more vulnerable than any other Province? Where the Roman Catholic Church is so strong we might expect it would make its people impervious to communist teachings. But the fact is that despite the continued protestations of the Roman Catholic Church against communism, totalitarian systems have found rich soil in nations long dominated by that Church.

The State which is ready to tell its people what is safe to read or listen to, or to ban films, or padlock offices, in the end endangers the liberty which it professes to protect.

It seems strange that this sort of thing could persist in a Canadian province, and significant that it has been defended to the end by Mr. Justice Taschereau. But perhaps the long wait has been justified by the articulate statements of Mr. Justice Rand, who says: "Liberty in this is little less vital to man's mind and spirit than breathing is to his physical existence. As such an inherence in the individual, it is embodied in his citizenship."

"WESTERN'S CAMPUS"

CONGRATULATIONS and support are due the University Residence Committee of London Conference for plans to provide homes for United Church undergraduates on the campus of the University of Western Ontario.

Observers may be a little startled when they visit the lovely expanding University at London and see the magnificent Roman Catholic buildings all about, a splendid Huron College where Anglican ministers are trained, and not so far away the Waterloo College of the Lutheran Church associated with Western—and then a rather drab old house which serves as a temporary residence for 16 United Church student candidates for the ministry.

Over one-third of Western undergraduates are United Church. And while The United Church of Canada believes in urging its people to be responsible citizens and give their support to the non-Church institutions of the land, we could expect that in addition we might assume as a Church much more of the heavy load of higher educatio placed on the nation.

The Conference Committee has modest plans purchase two residences, one to house pre-theologic students, and another for co-eds, the latter to be a stude centre for United Church young people in London. addition they hope to purchase land for eventual constru tion of permanent residences. This is a good start, an we hope that the United Church people of London an Western Ontario support it so well that the whole Churc may be wakened to the present needs and opportuniti to keep the future leaders of our nation in close touc with the Church during the critical years of University lif

A REAL OBJECTIVE

THE National Committee of the Missionary an Maintenance Department has just met and set objective of $6,800,000 for the Church for 1957. Th is an ambitious and worthy goal, and should cheer t hearts of all those fine servants of the Church who s so much to be done in their missions, schools, hospita and extension areas, and so little to do it with.

It is not going to be easy to attain this goal. Wh there are many who give generously, and some who gi sacrificially, there are vast numbers in the Church w still wear blinkers which give them a very narrow a usually a local view of the Kingdom of Jesus Christ.

In recent years the vision has been broadened out a more and more members of the Church see its missi as the same mission, whether it is in the home commun or in some far-off place.

New methods have been discovered by which mo efficient canvasses have been held. The sector plan, scheme by which several congregations come togeth often representing many different denominations, to po their resources and train their canvassers, is proving real value. Commercial fund-raisers brought in to h a church raise money for capital needs are also bei used to give leadership for the combined on-going wo of the churches.

But perhaps the most important factor of all is t depth of the devotion of godly people for the love of gracious heavenly Father so richly bestowed on the peop of Canada in the year of our Lord, 1957.

ATTORNEY-GENERAL A. Kelso Roberts announc in the Ontario Legislature on March 19th two da after *The Telegram* published its first Sunday paper th it would be prosecuted for publishing and distributing Sunday newspaper. In addition *The Star, The Globe a Mail,* the C.B.C., and station CKEY will be prosecut on a complaint from *The Telegram* that they are likew engaged in doing work on the Lord's Day. This issue now sub judice and no further comment will be publish by *The Observer* until the courts have made their decisio

OBSERVER
APRIL 1, 1957

THE CHURCH AS PUBLISHER

By LORNE PIERCE

IN 1929 The United Church of Canada celebrated the first hundred years of its Publishing House with a history of the concern, and other appropriate memorials. Again, twenty-five years later, the Church reviewed our unbroken progress as publishers, recalled those who had been our principal makers, and reaffirmed our faith in the great tradition upon which we had all built.

We continue to regard the publishing policy of The United Church Publishing House in the broad way it has always been regarded since 1829. The Methodists who founded the House were eager for a nice blending of both the sacred and the secular in our church paper, *The Christian Guardian*, and in the expanding book lists of the House. Only rarely did someone rise and challenge this, speaking of our breadth as blasphemy. There were *Guardians* in the early days, but they were fanatically partisan political sheets and they died. There were *Banners* and *Guardians* and such, exclusively religious periodicals, fanatically sectarian, and they also died. Those who criticized Ryerson for "the blasphemous mixture of political and religious dogmas" found in his paper, and regarded his broad and enlightened policy, both as editor and publisher, as "pernicious in the extreme to the true interests of Christianity," have long been forgotten.

It has been the hope of the Church, and a long succession of Book Stewards and Editors, that not only our church papers but the books which we publish should be recognized as indispensable in every enlightened community. Our publishing enterprise has not always maintained, as much as we would have wished, great intellectual vitality, or been the unfailing centre of creative scholarship. No publishing house, indeed no nation, can long survive without this vitalizing factor of great and kindling ideas. On the whole, however, we have never completely lost sight of the ideal, and it can be truly said that, decade after decade, our Editors have attracted some of the best creative talent of this nation, and they have appeared in our numerous Church School publications, in the official Church paper, and in books of a wide variety.

A publishing house is not a true publishing concern until it becomes a creative force in the intellectual and aesthetic and spiritual life of a people. A publishing house is not a true creative force until it attracts to itself the entire range of intellectual and spiritual disciplines essential for complete living. A publishing house is not worthy the name until it combines the sacred and the secular, and does so in such a broad and completely dedicated manner, that all life and thought will be seen to be of a piece—one and indivisible.

It is something to preserve the faith of our fathers, but it is surely something better to preserve truth wherever we may find it, and even to preserve the decencies of whatever variety. A mature civilization seems impossible without this. It is a task in which the publishing house becomes a university in the best sense of the word, a place of the broadest hospitality to learning, a seminary in which the wondering spirit of man stops at no sectarian barriers.

The principal guardians of our liberties are the Church and the press. No publishing institution is so essential as the Church press. It is the only publishing business whose first concern is not profit. It is the only one dedicated to cultural and spiritual values above all else. It is the only one sworn to justice and liberty as essential articles of faith. Therefore we guard our right to blend the sacred and the secular in our church papers, and to publish books in all categories, believing that we are defenders of the liberties of all the people. "When liberty goes," said Whitman, "it is not the first to go, nor the second or third to go. . . It waits for all the rest to go. . . It is the last."

Dr. Pierce

Why Not Church?

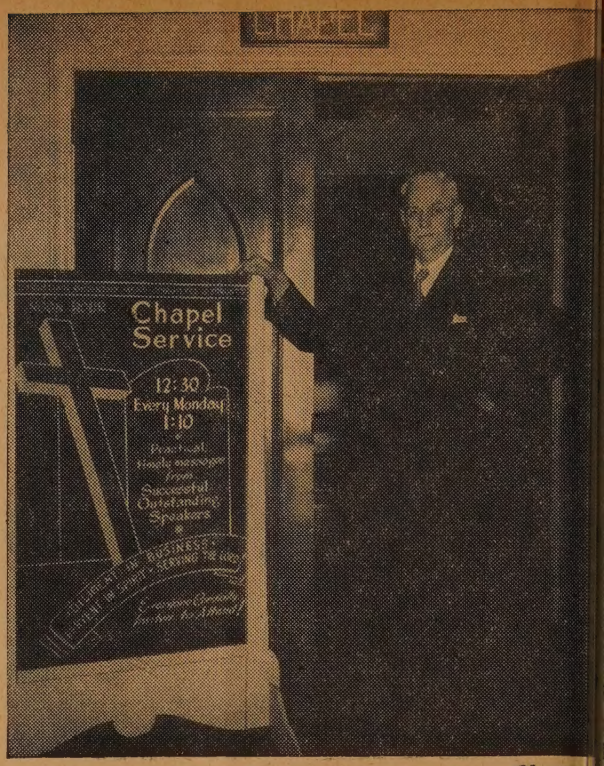
Our Church must surely regard with pride the achievement of these 128 years. Our people east and west must often speculate as to what the history of religion and culture in this Dominion would have been had this rich tide of publications not emptied each year into our national thinking and experience. The officers and various courts of our Church must often wonder how they may enhance the tradition handed down to them as they push well into the second century of this creative enterprise, an enterprise which stemmed out of the broad and courageous publishing venture of John Wesley. Wesley's Book Room carried the same enthusiasm and hospitality for all kinds of experience and thought as we in our own time have boldly attempted.

"No religion can survive the judgment of history," said T. S. Eliot, "unless the best minds of its time have collaborated in its construction." One of the principal functions of our publishing house is to bring the best minds of Canada together, and to provide an adequate forum for the expression of their ideas. At all levels of our educational system, from the Kindergarten to the University, in the important categories of book publishing, history, biography, religion, travel, poetry, political science and all the rest, we hope to attract the most distinguished talent of our time in this nation. We hope to publish books that not merely interpret our own times, or entertain our own people, but that strengthen our faith and in some way transform our day and age. ●

Cover Story

By FRANK CHAMBERLAIN

- ***It's a Men's Association with women members***
- ***It's Christian, but Moslems, Hindus and Jews belong***
- ***It's designed for the young, but older men work hard at it***
- ***It concentrates on study, but invented basketball to fill a need***
- ***It promotes world service to fulfil an ideal***
- ***It has four million members under . . .***



Observer

"The 'C' still there," says Dr. Hosking

THE RED TRIANGLE

EVERY time I go into the Y.M.C.A. in our town I discover something new.

The Y seems to be so many things to so many people. To some it's a swimming pool and a billiard room; to others, a place to sleep, and a gym to help keep weight down.

You take another look at it and it's a summer camp for boys . . . a miniature United Nations . . . a university . . . a dance-hall . . . a hobby club . . . a chapel . . . a class in English for New Canadians . . . a social-educational course . . . a car-driving school . . . a public speaking class . . . a counselling service.

Some people think the Y is Richard S. Hosking, the General Secretary of the National Council. That would not be accurate, and Dr. Hosking would be first to say so. The 375 professional secretaries of the Y would be more likely to say that the Canadian Y is its 100,000 members and its thousands of volunteer laymen.

There would be common agreement that in time, space and programme today's Young Men's Christian Association is a long distance from the Y that was created in a little upstairs back room in London, England, by the dry-goods shopkeeper, George Williams, some 107 years ago.

"For a certainty the first Y.M.C.A. in North America, started in Montreal in 1851, was a far cry from the newest Y opened in Kitimat the other day," the Y's chief spokesman, Dick Hosking, said. We were sitting in the lounge of Toronto's University Club, talking after lunch.

"People say the Y isn't what it used to be," the tall, greying, quiet-spoken man mused. "Well, it isn't. And the world isn't the same. People aren't the same. In George Williams' day boys worked shockingly long hours for pitiful pay. The new members of the Y at Kitimat will receive the biggest pay in the history of the world, and have more leisure time than they know what to do with."

He went on to say that in the first days of the Y one of the major programme activities was prison visitation. "Today we have a different kind of prison system. We have a higher quality of prison officials. The John Howard Society and the Elizabeth Fry Society have been organized. The Salvation Army and the churches do a great deal of prison work, and the Y has dropped that as part of its programme."

Boy and man, I've known Rev. Richard S. Hosking, B.A., B.D., D.D., a long time. I can scarcely believe that I've been associated with the Y for more than 45 years. I couldn't have been more than 12 or 13 years old when those Friday night "bean suppers" were held at the Y, and it was in the Y I slept when I ran away from home at 15 or 16.

In that time I've seen high schools, collegiates and technical schools replace the Y night classes where men like Dr. G. E. Reaman taught for so many years. T of the United Church's former Moderato the late Very Rev. Thomas W. Jones a the late Very Rev. Peter Bryce, receiv a large part of their education in Y.M.C. night schools. I've seen the Y library gi place to the great public library syste I learned to swim at the Y. I learn something about democratic procedu there.

Richard S. Hosking was ordained minister of the former Methodist Chu in London, Ontario, in 1922, but served the pastorate only a year and two mon before being called to the Toronto Juve Court as its chief probation officer.

When I asked him if it was true t he had worn his clerical garb only tw in his life, and one of those times was his ordination, he said it wasn't so. "W I was ordained we were a radical lot young fellows, and I didn't wear cleri garb then, but I was twice asked to pre at Deer Park United Church, and I w it both times."

Dr. Hosking is a member of the sess at Deer Park Church, but he pleaded t this not be stressed. "I'm too irregular attendance," said Canada's most-travel Y secretary. With 100 Y Associati across Canada he covers the western A ciations one year; the eastern ones next. Every three years he goes to international Y gathering in Europe. between he attends the annual meeting

ie National Council of the Y (held ecently in Montreal when Toronto's C. F. asil Tippet was elected president), and succession of Branch Y meetings.

I would imagine that Dr. Hosking holds e Canadian record for Y and church asement suppers where cold ham and hot otatoes are the favourite dish. Placed de by side those suppers would stretch om here to China, he reckoned.

When he was asked if he ever wondered hether or not he should have stayed in e ministry, Dick Hosking looked thoughtul and said: "I've never thought of my ork as anything outside the ministry. In e 14 years I was on the bench in the amily Court there was never any question bout my own feeling and my own calling. s ministers pray before they go into their ulpit, I prayed before I went on the ench."

To keep the record straight, after five ears as Chief Probation Officer of oronto's Juvenile Court he was appointed eputy Judge of Toronto Family Court, nd for nine years presided over the amily Court before resigning in 1938 to ke over his present post.

We looked back to days when boys' ork was big news. An Older Boys' onference would stir up a city. Men like e late Taylor Statten, J. P. Hagerman, Vallie Forgie, William R. Cook and thers were meteors flashing across the orld of youth. Today a boys' conference s an accepted thing. The Taylor Stattens ay have vanished from the scene and ow Churches have their own boys' departents. The Boy Scout movement has grown tremendously. Hi-Y groups across Canada have added something new to the programme of youth.

The "C" in the "Y"

Dr. Hosking knew he would be asked what about the C in the Y.M.C.A. Is it still there? Hosking's answer came readily: "It's still there, but the emphasis may be different. There aren't as many Bible study classes as I'd like to see. There aren't as many chapels. We are not a church. We do no preaching. The sacraments are not performed at the Y. What we are trying to do is to put more Christian emphasis into every activity of the Y . . . into our camps, our gymnasiums, our health clubs, our team games."

"Can you name the best thing the Y does?"

"That's easy. We discover and develop leaders. The Y has always excelled in that field. In one of our little groups, or in a Hi-Y, we discover a boy who has the potentials of a leader. We dig him out. We give him opportunities of leadership. We get him into our fellowship work, with the idea that one day he will give his whole life to the Y.M.C.A."

We talked about Henry Clay Lindgren's new book on "Meaning; Antidote to Anxiety." "The times I grow anxious," Dick Hosking said, "are when I think how materialistic so many of us have become. The lack of spirituality in our every-day lives is what concerns me, and I don't think it's a problem restricted to the Y.M.C.A."

Readily he agreed with a recent statement of our own Moderator, the Right Rev. James S. Thomson, to the effect that there is too much "know-how" and not enough "know-why" among present-day leaders.

"I don't think the 'know-how' is nearly as important as the 'know-why'," Dr. Hosking said. "Unless we are aware that activity is the means we use to develop adequate Christian personalities, our activity, while beneficial to those who participate, fails in its main objective."

Office routine and the stress of running big institutions are in danger of smothering the spiritual and essential purpose of the Y, he continued.

"The revenue-producing features, memberships, dormitories, food services, etc., might so easily endanger the dynamic of the Y. Many a secretary is so burdened by keeping the machinery in order and turning, that he has little time or energy to revitalize either himself or the move-

(*Over*)

Statement of Purpose
Y.M.C.A. in North America

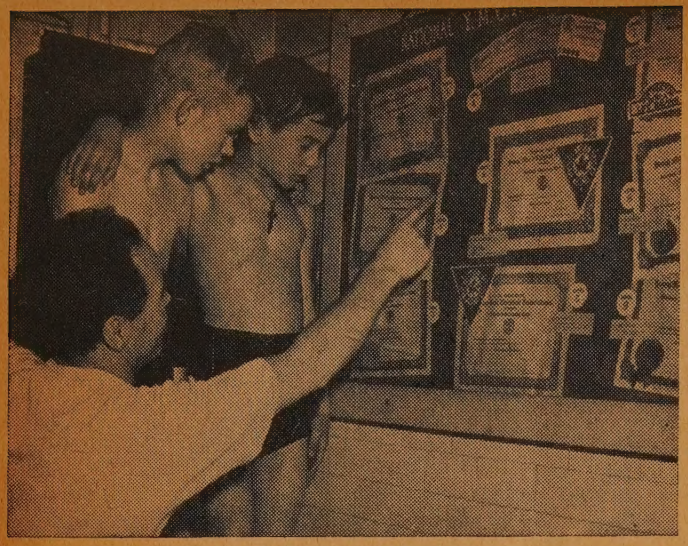
"The Y.M.C.A. we regard as being, in its essential genius, a world-wide fellowship of men and boys united by a common loyalty to Jesus Christ for the purpose of developing Christian personality and building a Christian society." (The Canadian Y in Montreal recently discussed dropping the "men and boys" because 20 per cent. of the membership in Canada is made up of girls and women.)

for children . . .

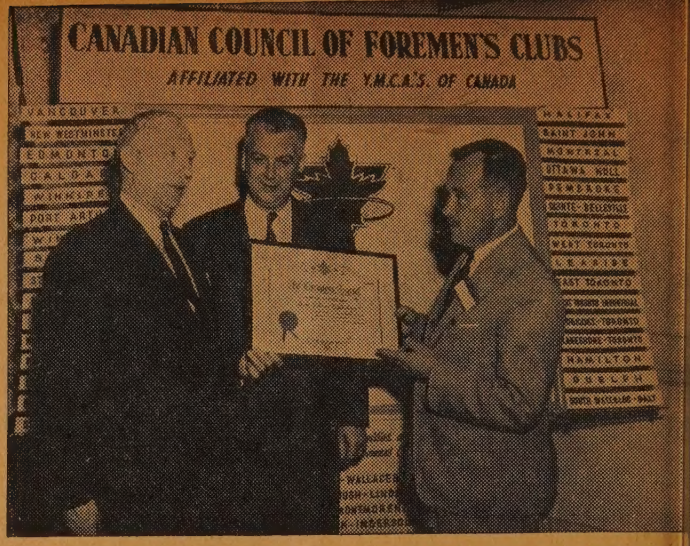
. . . teenagers

. . . young men

(Left) The Y trains young men to take leadership responsibilities. A Sarnia, Ont., "Y" Leaders' Corps member conducts boys' programme. (Centre) Hi-Y Clubs bring High School students together in education and service programme. Officers of the Canadian Hi-Y Assembly, Dave Mann of Halifax, Rosemary Gray of Montreal, and Gerrie Hood of Edmonton, make plans. (Right) The Y's red triangle insignia has been erected at Kitimat, booming British Columbia mining town.



Water safety is emphasized in swimming classes. Instructor Charles Tinsley shows youngsters grade certificates available.



Y's community Foremen's Clubs bring industrial men together. Here A. W. Cockshutt (left) of Brantford, Ont., is honoured for his assistance.

ment. It is depressing to see a staff, prisoners and slaves of an institution."

But Dick Hosking is not depressed for long. He has a sparking humour that keeps him going when things aren't easy. I asked him about his degrees, but he protested. "People are dying by degrees," he punned. Emmanuel gave him his B.D., and Victoria his B.A. and honorary D.D.

I asked him what books he reads. "Everything I can get my hands on. Biography, Travel, Psychology, Mystery books . . . to improve my theology." For exercise he prefers gardening to a Y gym. For relaxation he goes fishing.

For 15 years Dick Hosking taught public speaking techniques at the University of Toronto. He shuddered a little when he thought about the thousands of people he had encouraged to go on the speaking platform. Personally, Dr. Hosking is one of the most talented public speakers in Canada today.

We talked about the Y's participation in problems of the day. Some people think the Y doesn't do enough about them. "There's no complacency in the Y," he quickly said. "We've been agitating for pensions for the blind. We had a brief before the Fowler Commission on broadcasting. We could do more." I was thinking about housing shortages, the problem of too much drink, of the shame of our hanging laws.

"What is the most serious problem facing the Y today in Canada?"

"Shortage of trained secretaries. For the first time in our history money isn't too big a problem. But men are short. New communities are pressing us for Y's. We've opened four new ones in the past year: Kitimat, Barrie, Oakville and Summerside. But one-man Y's are needing two men, and two-men Y's are asking for three."

As proof of the expansion he said that $20,000,000 had been raised for new Y buildings and renovating old ones, since the close of World War II. Seven million dollars worth of new buildings are now in the planning stage.

Non-Christians Join, Too!

We jumped in conversation to the far-flung international Y run by the World Alliance. Its membership numbers 4,242,819. It employs 5,704 full-time professional secretaries. It operates 8,360 administrative buildings, 247 armed services centres, 186 industrial workers' centres, 89 refugee camp associations, 252 holiday hostels, 72 summer camps (including Lake Geneva) and scores of schools and colleges (including Sir George Williams College in Montreal).

Almost 90 per cent. of India's 20,000 Y members are Hindus. In Japan and Ceylon many members are Buddhists. Even Moslems have joined the Y. The Vatican doesn't favour Roman Catholics joining the Y, but they join anyway. So do Jews. In Canada the figures, when last checked, showed that 68 per cent. of the membership were Protestant, 13.4 per cent. Roman Catholic, and 2.7 per cent. Jewish. There's a handsome Young Men's Hebrew Association building in Toronto, but several Jewish friends of mine prefer the Y.M.C.A.

The missionary programme of the Y is directed by the International Committee. It has a budget of $1,500,000. The Canadian budget for World Service is $140,000. The World Service programme works in 29 countries, goes only where it is invited, and has three Canadian Y secretaries on its staff as "fraternal secretaries."

The Y.M.C.A. in Europe is unlike the Y in a Canadian community. In Frankfurt, Germany, a Y man might ask you if you are saved. I once lunched in an Amsterdam Y and was a little surprised to see the diners drinking wine. A European newcomer to Canada was asked to compare the Canadian Y with the European Y and said: "In Europe the Y tried to save my soul, but in Canada the Y gave me a bed, introduced me to friends and helped me get a job."

The Y in Canada has done much more than invent basketball, floor hockey and volleyball. It launched "Sports College" on the Canadian air-waves. It started the Canadian Institute of Public Affairs and still has a strong hand in it. It created the whirlwind money-raising campaign now practised by United Appeals, Community Chests and Hospital Funds. It has produced men like Richard E. G. Davis

(*Continued on page 20*)

The Y.M.C.A.

- **—red triangle, next to the Cross and the Crescent, is the most widely used religious symbol in the world**
- **—pioneered in playground and recreation work, as well as night schools**
- **—conducted the first organized boys' camps**
- **—invented basketball and volleyball**
- **—initiated the first learn-to-swim campaigns for the general public**
- **—developed So-Ed, the young adult social-educational programme**
- **—co-operated in the establishment of other organizations like the Boy Scouts, the Student Christian Movement, Sports College and the Canadian Institute of Public Affairs (Couchiching Conference)**
- **—has 12,000 volunteers on its committees**
- **—totalled 3,000,000 attendances in its groups last year**
- **—has an enrollment of 15,000 at summer camps**
- **—sponsors the Foremen's Clubs**
- **—backs the 290 Hi-Y clubs across Canada**

My Political Creed—*First of a series*

By SOLON E. LOW*

The Social Credit Alternative

THE world is troubled as never before with the forces of good countered by the forces of evil; the power of truth opposed unremittingly by the power of error; the desires of majorities often held in abeyance by the rule of organized minorities. Through all of these conflicts there is nothing so potent as the immovable, impenetrable force of a man who knows right from wrong and cleaves to the right without compromise. There is no power so moving as that of a man who knows the rules of life and has lived by them; of a man who has faith in God, peace in his own conscience and an unflinching place amongst his fellow men. These things are most important to us because as the individual Canadian is, so his nation, his government, is likely to be.

There seems to have been a growing disposition amongst us Canadians to believe that the end justifies the means taken to accomplish it. This we should reject because it is true only in very isolated cases. Surely, if our pioneer fathers should speak to our generation and nation, the burden of their message would be that it is never wise to forfeit principles now that will surely have to be redeemed at great cost in the future. All the ills that men complain of have their origin somewhere, somewhere in broken law and deserted principle. There has been too much disposition in high places toward expediency when greater wisdom would point to standing firmly by principles. If we are to find happiness and peace of mind as individuals, and enjoy all the blessings of good government, we must get back to obedience to law and fundamental principles of right without compromise.

Canada's greatest need at this hour is for enough men and women who, as a matter of deep conviction, are prepared to live strictly by principle; enough that they can elect a government that will govern strictly according to principles of right and justice. Good government always stems from good men and women who follow policies based on sound and righteous principles. That is one definite requirement; there is another.

Good government over any period of time depends upon a set of policies that are presently being applied by one group of men and women, and an alternative set of policies being promoted by another group of people, to which alternative the electors can turn if they have lost confidence in the first one. But to be an alternative, a programme of policies must be different, must give the people a real choice; must stem from different ideas and give honest hope of different results.

Even a casual examination of the facts regarding the situation here in Canada furnishes proof that the old parties have forsaken the principles upon which they were founded. The guiding principle of the government is expediency. Canadian people are not getting the results they want from the management of their affairs; in fact, millions of Canadians sincerely believe they are getting exactly the results they *do not* want.

There is an effective alternative available to the Canadian people. It is a programme based firmly and unequivocally upon these thirteen principles:

1. Government should keep out of business—let private enterprise, not social enterprise, prevail.

2. Every person shall be free to manage his life; free to speak, to assemble, to work, to worship, to choose, to live, provided only that he or she allow all others that same privilege.

3. The people's elected representatives in Parliament shall be supreme within the sphere of their jurisdiction as a means of ensuring that the people can get the results they want from the management of their affairs.

4. Every Canadian shall be afforded the opportunity to obtain a fair and just share of Canada's national production.

5. Government by the people themselves at the local level shall be made more and more possible, and actual, by decentralizing administration and by spreading the truth about things as they really are.

6. Canadians will be encouraged by every means to produce in Canada more and more of their vital needs of shelter, clothing, and food, as well as tools to make them; and in so doing, shall, by the use of Canada's credit, be shielded from unfair foreign trade practices such as dumping and the like.

7. Canada's natural resources shall be developed in Canada for Canadians of today; and shall be husbanded and preserved for Canadians of tomorrow.

8. Full and free access to the courts will be guaranteed to all including the "little people" as well, regardless of financial cost, by providing not only crown "prosecuting" attorneys but also crown "protecting" attorneys.

9. What is physically possible and desirable shall be made financially possible.

10. It shall be recognized positively that every people on earth shall have the right of self-determination and every nation shall have the right of unimpaired sovereignty provided, only, that in exercising its own self-determination or sovereignty such people or nation shall not interfere with the same rights of other peoples or nations.

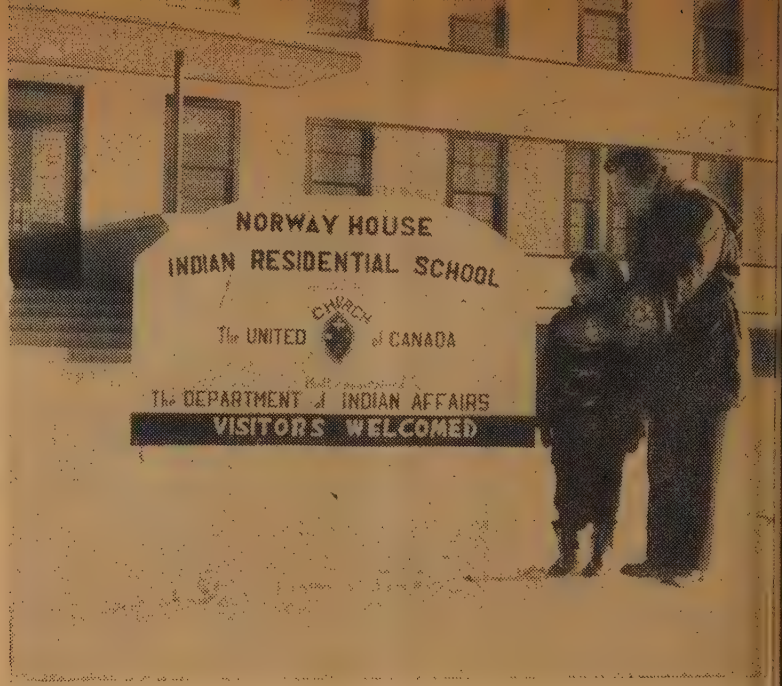
11. Man's right to think and act independently does not transcend his obligation to law.

12. The means to even a desirable end are never justified where fundamental principles are compromised, or where truth is ignored, or where human liberties are set aside.

13. Only by recognizing our dependence upon the help of God and by humbly seeking to know His will can we possibly find our way through the perplexities that beset us, and into a state of peace and happiness at home and throughout the world.

That set of principles is the foundation upon which the Social Credit Programme, shortly to be announced, is built. We Social Crediters pledge ourselves to stand firmly on these principles and not to compromise them. We sincerely believe they form an effective alternative to the present Liberal administration. Our experience of more than twenty-one years of government in two of Canada's provinces, convinces us that through the application of policies based on those principles the continuous rise in prices and cost-of-living can effectively be stopped; debt and taxes can both be reduced substantially; and Canada can become a great nation of free, secure and happy people, capable of exercising moral leadership in a world that is pleading for a way out of thick fog of bitterness, hatred, and confusion. ●

National Leader, Social Credit Association of Canada.



Seven-year-old Delia Gamblin, Cree Indian from Cross Lake, Man., studies he English lessons (left) at Norway House Residential School. (Above) Principal Joh Dennys shows her United Church Crest on school sign.

A Photostory
by E. L. HOMEWOOD

DELIA AND HEI

IT took Delia and her classmate a good two minutes to get started on their little song. Three false starts were made before they lisped out the first line. But no one seemed to mind. That's the way Indian children are—self-conscious and a little shy about performing in public.

Seven-year-old Delia Gamblin and her friend sang their kindergarten song during an informal concert on my recent visit to the Norway House Residential School, 300 miles north of Winnipeg. I had seen her before — at a front desk in the Grade I classroom, playing in the rhythm band, setting tables in the dining hall, playing outside in the snow while the mercury hovered around the —35° mark.

This is Delia's first year away from her parents at Cross Lake, about 50 air-miles farther north. But she's taking such things as showers, sinks, heating radiators and clothes closets in her stride.

Like most of the 157 students at the big, modern United Church school, Delia didn't have these things at home. She may have seen them in the Mission House, Hudson's Bay store or Indian Agent's house, but she really didn't know what they were all about.

Even such common wearing apparel as pyjamas were foreig to most of the children. School officials reported that one the most difficult things in breaking the children in to scho routine was getting them to take their clothes off when th went to bed. They just didn't do that at home.

English was something new to Delia. At home, her paren and friends all speak Cree. She had only been at school fo months when I was there, but we didn't have too much troub understanding each other.

Delia's school day is a long one. She awakens at 6:30 the clanging of the dormitory supervisor's bell. Washed a dressed, she hurries down to the dining hall to help set tabl before 7:30 breakfast. Then there are minor chores and chap service in the school auditorium before classes start at ni o'clock.

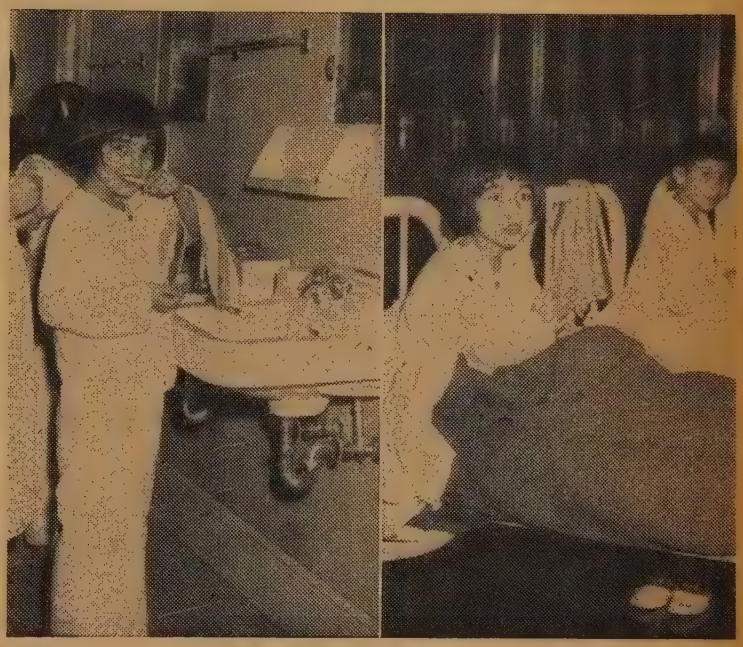
Classes at Norway House Residential School are very mu the same as in other schools. There's reading, writing, arithmet and all the subjects taught in elementary school. But sometim a meagre knowledge of English slows things down. That's w Delia's Grade I class has special English lessons.

It hasn't been too difficult for Delia and her six and seve

Delia beats out melody on xylophone in Grade I Rhythm Band (top). She gets caught in centre of ring during recess game (below).

Classes over for the day, Delia (third from left) joins in action song at Mission Band meeting.

The school day ended, Delia brushes her teeth and climbs into dormitory bed to say prayers.



SCHOOL

year-old classmates to pick up the language. Some of the older children in the class have had more trouble.

There aren't so many older children starting school now. In the past, 80 per cent. of the Indian children didn't see a classroom until they were 11 or 12. There are only two 13-year-olds in Delia's class this year; most of the beginners are seven or eight.

Where Indian youngsters once got only two or three years of schooling, they are now getting nine or ten. Practically all stop school when they reach 16, although there is hope that more will go on to high school in some of the southern Manitoba centres.

Religious education has an important place in the school curriculum. The morning chapel service is more than a worship period. The Ten Commandments were being studied, one at a time, when I was there. One evening a week Delia attends Mission Band, led by W.M.S. worker Margaret Martin. The older girls have C.G.I.T. and other activities. On Sundays they attend the James Evans Memorial Church where they sing in the choir.

Like the United Church's five other Indian Residential Schools, Norway House endeavours to give its students more than an academic education. It is handicapped somewhat by the fact that it is remote, and the youngsters aren't able to mingle with many non-Indian children.

Missionaries, nurses, government officials and other white men in the north would like to see the Indians integrated with other Canadians. Most of them contend that such integration must come about largely through the children, and residential school is the place to start.

In some centres, such as Brandon, the integration programme in the schools is having considerable success. It is changing the attitudes and outlook of the Indian people.

Norway House Residential School doesn't have that opportunity. But through its lively Christian Education programme cooking and sewing classes for the girls, manual training periods for the boys, hygiene and health education in dormitory life plus the reading, 'riting and 'rithmetic, it is making a valuable contribution to improved living conditions in northern Manitoba's remote Indian reservations. ●

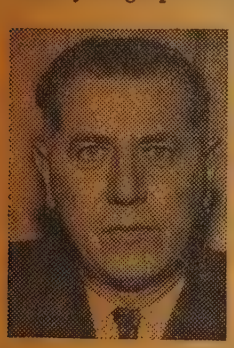
MORE ABOUT THAT EVENING SERVICE

The Rev. H. M. Dawe, D.D., Superintendent of Home Missions for Newfoundland, says:

In the matter of Church attendance Newfoundland continues to be different from many other parts of Canada, because only in a few instances is the attendance at morning worship in the United Churches larger than at the evening service.

Some United Church people, although intimately associated in a number of ways with the life and activity of the church in their local community, do not attend church for worship very regularly, but when they do go it is almost invariably in the evening.

In the older established outport centres (at one time looked upon as the strong Methodist communities of Newfoundland) a fairly large percentage of the congregation goes to church on Sundays, in some cases attending both morning and evening services. However, many of the morning congregations are made up largely of the younger children and a few of the older men. Many more of the young people and women folk (often a larger percentage of women than men) will be found in the evening congregation.



In the more rapidly expanding industrial (mining, lumbering, paper-making and airport) towns, situated for the most part in central and west coast areas, there is often a noticeable difference of "personnel" at the two services. An example of this is First Church, Corner Brook, and, possibly to a somewhat lesser degree, Metropolitan Church, Gander. But for the most part, although there are good morning congregations, the evening service will draw the larger number.

There is another kind of rapidly growing and expanding semi-rural community in Newfoundland, whose population is made up very largely of folk who have "migrated" from smaller and more isolated "outport" settlements, places where worship services were often conducted by faithful lay-readers and the visit of a regular minister somewhat infrequent. In most of these new areas there is a very definite interest in church attendance with the morning congregation fairly strong. It is still true, however, that in these places also the evening congregation is by far the larger. In some of these communities the regular evening worship is often followed by a prayer and witness service, or gospel song service, and occasionally, the sacrament of the Lord's Supper.

In Urban Centres

In St. John's, which represents the most "urbanized" centre of church life in Newfoundland, while change is noted in one or two of the churches where the swing is definitely toward a larger attendance by the regular membership in the mornings and a somewhat smaller congregation at night, there are still enough people attending to think the evening service to be of considerable importance. Sunday TV is only a little more than a year old, but it is having some effect.

At least two of the St. John's Churches still have their greater attendance in the evening. Wesley Church — a "radio" church—gets a greater percentage of its regular membership in the morning possibly, but it has an evening service that is largely attended—and this congregation is made up to a considerable extent of what might be termed "friends" of the church —visitors to the city who have a certain familiarity with the form of worship through the medium of its radio ministry (VOWR — Voice of Wesley Radio). So, included in that evening congregation will be many out-of-town young people and others who have gone to the city from any number of outport communities to live or find employment for part of the year.

Gower Street Church, the largest and the oldest of the St. John's churches, also continues to have a very substantial evening congregation — made up to some extent of its communicant members, but drawing as well from a fairly large "adherent" constituency which registers a quite regular attendance from Sunday to Sunday. Indeed, Gower's evening congregation goes into the many hundreds—and attendance is not very greatly affected one way or the other if the regular minister is conducting the service or if a visiting preacher is occupying the pulpit. It is the natural thing to see the auditorium and usually the large gallery of the church filled with worshippers for the evening service, the order of which is only a little less formal than that of the morning worship.

While sometimes, and maybe far too frequently, the morning congregations in Newfoundland churches are very discouraging from the point of view of numbers, it is still a fact that the minister rarely has to preach to empty pews or be without a faithful choir for the evening service. With few exceptions this easily continues to draw the greater number of worshippers in all our churches, large and small, town and "outport," urban and rural.

It is interesting to note also that while junior congregations are found in a number of our larger churches, the Sunday School sessions are still held in the afternoons throughout the Conference. ●

The Rev. John Short, D.D., minister of St. George's Church, Toronto, says:

The views expressed are entirely my own and are not to be taken as representing the opinion of the Church I am privileged to serve.

There *is* a problem of the evening service, and it is not entirely met by any of the articles that have so far appeared. In most large cities there are churches and ministers so situated, and with certain traditions, given certain popular qualities in the minister himself, where very fine evening congregations do gather. That is something for which we ought to be glad. A fine work is being accomplished.

But it does not follow that these same ministers, in other churches and somewhat different localities, would achieve the same success. Often enough a minister who has had a substantial morning congregation in one part of a city, but with a relatively small evening congregation, on being called to a centrally situated church in that very same city, finds himself with an overflowing congregation sitting on the pulpit steps for both services. I can think of instances of this happening in the case of some well-known ministers both in Britain and the United States. Doubtless the same thing has happened in Canada, too.

In the United States cities the evening service has, in most cases, been given up

nd frequently the morning service has een doubled. In practically every case he results have been encouraging. Memership has gone up; attendance at public orship has markedly increased. Attendnce at church on Sunday mornings is gher in the United States than it has ver been. More finance is being raised r every kind of religious purpose. More ndidates than ever before are offering emselves for the ministry. It is not fficult to feel the ground swell of a rising de of deep religious experience.

In certain cases, churches that have ven up their evening services of public orship, have substituted meetings of rious groups of people of all ages from en-agers upwards. These, under chosen aders, receive definite courses of study. me of the older groups have systematic ible studies — a much needed piece of ork in our churches. Others study the lationship between the Christian faith d various aspects of modern civilization. hat, too, is a definite need — to relate hristianity to life and to demonstrate its levance to the modern situation. This n often be best accomplished on a nday evening. Other week nights, at ast in my own experience, are so heavily tailed in other and often important tivities, that it is almost a practical possibility to get a decent-sized group gether or to get the same people attendg regularly. Sometimes, where these oup activities are held on a Sunday ening, there is also a vesper service of out twenty or thirty minutes' duration, here hymns are sung; prayers are offered; scripture passage is read; and a brief e minute comment of a helpful and actical nature as a guiding conviction for e week, is given by the presiding minister. hus the aspect of corporate worship is stained.

The Loosely-Attached

But I am even more concerned about e ever-increasing fringe of loosely-tached members of our churches. (This, o, is a problem common to the United ates and Canada.) They are fine people. hey contribute to church funds. They ant to keep their names on the roll and ey attend special services such as comunion or the great festival services of the urch. Now, if such churches hold only e service in the morning and if all the embers whose names are on the roll were attend, the accommodation would not old them. It isn't good enough to say, "Let them come to the evening service." hey are unlikely to do it. Should not the urch at least canvass the possibility of ese people attending an earlier service in e morning? Where this has been done, s has happened in my own neighbourhood, e initial results have been most encourging. We cannot count on the sustained terest of such members if we do not

(*Continued on page* 21)

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Report . . . . .

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Mrs. G. Carder

Mrs. E. McKim

Rev. K. J. Beaton

• This is Culture?

Ad Lib

By J. A. DAVIDSON

IN 1925 the late Dean Inge made this very Ingian comment: "The threatened discovery of television opens terrible possibilities." I pondered deeply on that one the other evening after I had given up trying to read against the din of the Lonesome Ranger and Robin the Hood and other monsters of virtue and strength who pay us regular electronic visits.

We were able to avoid TV for quite some time. Being broke helped; and until about eighteen months ago we lived in parts of the country where the quality of reception did not justify the purchase of a set. Then we moved to a place where the reception is intimidatingly good: seven channels are received clearly. After some months of spirited campaigning by three small children who had become the neighbourhood's most notorious TV-beggars, daddy (with the concurrence of his banker) decided that a TV set could be installed. (It was sheer chance that the installation of the thing coincided with the opening of the Big Four football season last fall—and, anyway, I thought it about time my seven-year-old son learned something about football.)

Now we have had a fall and a winter of T.V. Discipline is gradually being re-established in our home, and we don't have too many tearful suppers any more over how Tonto is going to save Susannah from the bad guys and golly, daddy, we always have to come to supper right in the middle of the goodest parts. During these past eight or nine months I have logged a rather shameful number of hours gazing at the little screen. I wish I could now play the pundit, and discourse learnedly on the sociological significance and cultural value of TV, and all that sort of stuff—but, to be honest about the whole matter, I'm a bit stunned from it, and all I can do is offer a few comments that were originally pencilled on the backs of old repair bills.

I find the 21-inch screen highly overrated as an instrument of culture. Perhaps one shouldn't be too comfortable when taking culture audio-visually — or perhaps it is that watching too many football games and boxing matches has the psychological effect of rendering one imperceptive to TV culture. And a little folk-singing goes quite a long way, especially when punctuated with little chats on Hebridean fishing customs and the horrors of the Oregon Trail. (I've just had an idea for a really fine folk-song for the sponsors of the World Series broadcasts to use next year: "There Are Red Stains on My Blue Blades 'Cause I Cut My Darlin's Throat.")

Aren't the advertising boys becoming just a little too cute with some of their commercials? Mr. Alfred Hitchcock does such a fine job that I resent his sponsors too, and I'm blowed if I'll buy any of their products after the way they treat poor Mr. H. And it might be helpful if a device could be invented that would cause a little red light to flash in a producer's office every time a channel is changed or a set switched off in the middle of one of his programmes.

Most of the religious programmes I have seen have been pretty distressing. The minister heroes of some of the little dramas are, on the whole, a pretty grim lot, with their ostentatious humility and sincerity, and simpering regular-guyness. The people who like that kind of religious drama must find us ordinary ministers a rather disappointing crew. (Oh well, as S. J. Perelman once observed, "*Chacun á son goo.*") Then there is the slightly pompous fellow in the book-lined study pushing out well-honed answers to questions that not many people are asking anyway. Of course, there is some very fine work being done in religious TV — but my rather desultory viewing suggests to me that most TV religion is unnecessarily dull and dedicated to the inculcation of a rather soppy piety. (And, furthermore, some of the participants in the wrestling shows are better rehearsed than some of the actors in religious drama.)

I now feel a few broad generalizations coming on, but I'll have to save them for another time—I must go and watch this week's installment of "Father Knows Lucy."

"House by the Church"

By GENEVIEVE CARDER

THE other day I heard two acquaintances discussing the forthcoming wedding of a young minister and his charming fiancée. Both were in agreement that the bride was

• 13 Years Later

getting a handsome man. "But," said on "I certainly don't envy her having t spend the rest of her life in a parsonage!

I have heard the remark before. I hear it first when I announced my own engage ment to an ordinand. And I must confe that I carried my fair share of "butterfli in the stomach" when we set off together t that first small manse in the far north!

But now, thirteen years and four childre later, I can bear glad witness to the fa that ours is a life of high privilege an deep, lasting pleasures. In each of ou three charges the parsonage has been ne door to the church, so I have found tha to be mistress of the manse is in a ver real sense to be "a doorkeeper in the hou of the Lord." To our door have come s many of His children—for help, for cou selling, for fellowship. As He has supplie so have we been able to give the help th have sought. Not so long ago a teen-a boy came to ask when Tuxis would l starting for the fall. He does not stand straight or talk as plainly as your son an mine, for he spent part of his childhoo in a Nazi concentration camp and h body will always bear the marks of th experience. But we have watched fear an hesitancy depart from his eyes to l replaced by faith and confidence while l has taken part in our boys' work these pa two years. The wonder of being a doo keeper in the house of the Lord!

Ours, too, is the privilege of entertainin and claiming as friends men and wom from all walks of life and from all par of the earth. Most guest speakers stay the parsonage, you know, as well as foll on all sorts of other business. A teach once remarked that one of our childr showed an unusually wide background experience. Yes, we thought, it's his sha of the privilege of parsonage life.

Once in a while we hear someone s that they found a certain town cold a unfriendly when they went there to liv Such has never been the experience of parsonage family. When we move, we fi a comfortable house waiting for us, th loving hands have scrubbed and polish and usually redecorated in preparation f our coming. We find flowers in the livin room and pies and cookies in the kitch The smiles and handclasps that greet at induction and Sunday services assu us that here are new friends just waiti

• Culinary Capers

to be claimed. In sickness or sorrow, the warm sympathy and prayerful support of our people is ours in abundance. When a new baby arrives at the parsonage, the flowers and gifts would make Barbara Ann or Marilyn Bell sit up and take notice!

O, yes, let us be quite frank. There are days when I have been heard to say, "If that telephone rings once more during this meal I shall throw the teapot at it." And there are weeks so full of meetings that when we gather in the living-room on Saturday evening our eldest has remarked, "O, Hi, Mom! Do you still live here?" But the privileges far outweigh such temporary tensions. I am occasionally asked even yet, "How do you like living in a parsonage?" My answer? "It's wonderful—and even more wonderful are the fine United Church folks who make it so."

East-Coast Eating

By ELEANOR McKIM

AMONG the other traditions that Newfoundland added to the Canadian pattern in 1949 is something different in cookery. Many of Newfoundland's traditional dishes share a common origin with those of the other Atlantic provinces. But we have one distinctive dish which, I think, belongs to Newfoundland alone. Has any mainlander heard of Seal-flipper Pie? For that matter—does anyone west of Moncton know what Fish and Brewis (pronounced broos) is? I do mean *is* not *are*. Where on your menu would you put Figgy Duff? Could you cook Cod Tongues or Cod Roe? What would you do with bowels or faces?

To answer these questions and many more which you are probably not asking, ladies and gentlemen, you must secure a copy of the Newfoundland Cook Book compiled by George Street Church in St. John's.

When a cook book was first considered by the W.A. all the mainlanders said we must put in all these interesting local dishes. All the Newfoundland women said, "Why? Everybody knows how to cook them, anyway. Let us have something new." So they put in both kinds of recipes. The result is a pretty complete picture of what we eat in Newfoundland today.

Let no one think it was as easy as that! The convener just nicely had her project organized, collectors getting advertisements to help defray the cost of printing, and members typing recipes like mad, when her husband invited her to accompany him to Portugal for three weeks. So the committee waved her a wistful goodbye and picked up the strands.

One advertiser asked to have his product named in two or three recipes. This request was relayed to the printer, but something happened along the line and the first galleys came out using the product in every single recipe — sometimes two or three times!

After two hundred 'phone calls and sixteen conferences *that* was straightened out, only now half the cookie recipes were missing.

By the time they were found, the distraught printer gave up and put a woman on the job. After that things went more smoothly until they were ready for the cut of the church to put in the front of the book. It was finally traced to the newspaper which had thrown it out two weeks before. Since there was no time to get another without holding up the whole project a cut of Cabot Tower was used.

That was about all except that the photographic cover cost an unexpected five cents per copy extra, a lurking federal tax reared its nasty head as did a provincial one, and a bit more of this and that turned up.

Finally there it was — a really nice-looking book with a picture of a vessel, captained by one of our own skippers, being towed into St. John's harbour. The families of the committee went off their diet of canned soup and began eating all the good things in the book. All our troubles were over and there was nothing left to do but sit back and let the money roll in.

So we thought, until one morning the president's 'phone rang and a plaintive voice said, "I'm in the middle of one of your recipes and it calls for 1 cup of vanilla. You surely don't mean . . . ."

Perhaps this story may inspire you to publish a cook book, too. On the other hand you might be better to buy one of ours. They cost $1.75 and the line forms on the right. No pushing, please.

• Our New Allies

New Look in Missions

By KENNETH J. BEATON

I WAS listening to the radio one night about six years ago, with a book in my hand. The programme changed suddenly and the announcer introduced the Hon. L. B. Pearson. After a few sentences, my attention was rivetted to his message. He was explaining The Colombo Plan and telling the world that the Parliament of Canada had undertaken to contribute $150,000,000 in six years and had passed $25,000,000 that afternoon to be spent in South and South East Asia.

What a thrill! Here was a new ally in the attack on illiteracy, hunger, malnutrition, ill-health and hopelessness of the masses in a large portion of the missionary world. Incredible as it seemed, the people of Canada had voted twenty-five times the annual amount of the Missionary and Maintenance Fund allocated to Overseas Missions. In six years, $164,000,000 has been voted and this year's contribution from Canada is $34,000,000. Let us confine our study to India, which is one of our own fields in Asia, with such wider reference as is necessary to show the diversity of the approach. The principles on which the grants are administered sound strangely familiar to any missionary secretary.

1. The projects are all co-operative, only part of the money being supplied by Canada. The Canada Dam in the north for irrigation and production of electric power, the Kundah hydro-electric project in South India, the aerial surveys, the diesel engines for the railways, the atomic reactor built after the pattern of Chalk River — are all projects financed and handled by the Government of India with a total of about $80,000,000 of assistance from Canada. Canada provided diesel engines to speed up transportation, but in the first five years India built 1,589 locomotives on her own.

2. We are all accustomed to hearing that scientists, research specialists, engineers and other experts are in short supply in Canada. How much more acute the shortage in India and other Asian countries. Seventy-four Canadian experts have been sent abroad in six years; 37 of them are still at work. These have included agricul-

(*Continued on page* 20)

What's New About The

MISSION TO THE NATION

- **APRIL - SEPTEMBER 1957–*Presbytery Conferences on Christianity and National Life.***

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- **NOVEMBER 1957–*Family Life Missions.***

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- **FEBRUARY 1958–*Community Life Missions.***

  Subjects to be discussed—community problems, housing, social habits in the community, gambling, temperance, sex, delinquency.

- **APRIL - SEPTEMBER 1958–*Daily Work and Economic Life.***

  Subjects to be discussed—vocational evangelism, labour relationships, economic life, the things we buy and why we buy them, trade unions and chambers of commerce.

- **NOVEMBER 1958–*Civic and Political Life.***

  Subjects to be discussed—national and international problems, war and peace, Christian duty in civic affairs and in political life.

A new six-point programme is planned for 1957-58, to reach into all phases of Canadian life

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CONGREGATIONS should prepare themselves by sending delegates to Presbytery Conferences on Christianity and National Life

PRESBYTERIES should prepare Congregations by holding Conferences on Christianity and National Life as soon as possible this Spring or early Summer 1957

LITERATURE and information is available on this programme.

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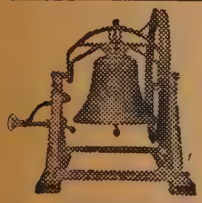

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NEW LOOK

(*Continued from page* 17)

turists, construction engineers, aerial resources experts, survey teams, nurses and others. Every project is a training centre where Indian technicians are drilled in techniques.

3. One important factor is the provision of scholarships. 492 scholars and fellows have received training in Canada since 1950 and 173 of them were still in this country in June, 1956. Forty of these were being trained in the use of the reactor and in the application of atomic energy to peaceful purposes.

4. The nations of the Colombo Plan are helping each other by exchanging experts and providing scholarships. It is regarded as important that men and women should do post-graduate work in an environment closely akin to that in which they will have to work.

Another ally is found in the United Nations Organization. For our purpose we shall confine ourselves to UNICEF—United Nations International Children's Emergency Fund. It was started in 1946 to aid child victims of the Second World War. It is not financed by assessments but by voluntary contributions from the member agencies. Seventy-five governments contributed to the Fund in 1956. The organization is assisting 311 child and maternal health organizations in 98 countries, reaching 37 million mothers and children.

It provides them with three-way help: (a) In wiping out childhood diseases. Seventy-five million children in 60 countries have been vaccinated against T.B. In one year, 20 million were protected against malaria by spraying with D.D.T. Penicillin has been sent to 19 countries to treat 13 million cases of yaws. Diphtheria, whooping cough and smallpox are vanishing before the barrage of serums and vaccine (b) In setting up health centres to tra midwives and mothers in the rudiments child care. Today there are 8,624 UNICE equipped health centres in 54 countri where such training is being given. (c) developing self-help on a community lev to overcome malnutrition. The first answ to malnutrition is powdered milk — million pounds of it in ten years. Whe milk is not available, processing plants f substitutes such as soya-bean milk a erected.

This looks like a great programme b the director points out that this is a wo in which 600 million children still live a die in want.

One could mention the Point-Fo programme of the United States Gove ment, the World Health Organizati and others. History has never witness such an outpouring of good-neighbourlin and kindness.

What is the contribution of the Churc In his speech Mr. Pearson said, "T success or failure of this plan will depe on the character of the men we can g to administer it." That is the distinct contribution of the Christian Mission—t development of character. In area af area these great schemes found that th were dependent upon Christians or, least, on graduates of Christian Colleg and hospitals for reliable personnel. H the Christian Church, with its limit budget, produced is another story.

THE RED TRIANGLE

(*Continued from page* 10)

Executor Director of the Canadian Welfa Council, and Murray G. Ross, assistant the President of the University of Toron

The "Y" and the Church!

What about the relationship of the to the Church? "It's happy," says Hoski . . . "There have been no clashes betwe the Y and the Church for a long tim says Rev. Dr. W. J. Gallagher, Secreta of the Canadian Council of Church "The Y is an affiliate-member of Council, is active in many of our affa and our association is congenial."

This story would be incomplete if left out the Y's contribution in two Wo Wars. In the more recent world war the gave more or less permanent service in Canadian armed service stations and R.A.F. stations. About 100 supervis were assigned to serving smaller stati and outposts in Canada and Newfoundla

In Britain 17 large Y centres w opened, and in the Mediterranean area Y centres served the troops. In France, Belgium, 9; Netherlands, 15; Germany,

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direction of the indefatigable late John W. Beaton, of Montreal, the Y's war services will long be remembered by the men in uniform.

If George Williams were alive today he would be a little surprised to see that 20 per cent. of the membership in the Canadian "Y" is made up of girls and women. He might be disappointed that there aren't more Bible Study classes. He'd certainly say that the Y isn't evangelistic enough, but he'd have to admit that in its second century the Young Men's Christian Association is vibrantly alive, and persisting against the world's rising tide of tyranny, and demonstrating every day of its existence two essential things—democracy and brotherhood.

As Richard S. Hosking and I went out of the University Club I said: "You didn't tell me where your first charge was."

"Oil Springs, near Sarnia," he said. "It was a three-point circuit." ●

EVENING SERVICE

(*Continued from page* 15)

somehow induce them to take their place at the public worship of God. The Church exists for the people, not the people for the church. It is worth trying anyhow.

Wanted—A Lay Spokesman

One last point. Few people can realize the strain it puts on any minister who is keen on his job to expect him, with all the other duties that fall to him, especially in a large church, to preach with inspiration to a sparse congregation in a large sanctuary. Granted that those who do come, so faithfully, deserve the best the minister can give them; granted, too, the appreciation and kindness of these people to their minister; it still remains true that the heavy strain is taking a tremendous toll of that minister's nervous energy; in some cases it is definitely shortening his ministry and probably his life. When the time for an honoured retirement has come to many fine servants of God, of my own personal acquaintance, they have so spent themselves under the heavy handicap of maintaining a tradition that had ceased to be realistic in terms of worth-while service, that they did not have either the health or the energy to enjoy that retirement. These men cannot say that for themselves. I'll take the risk of saying it for them, in the hope and with the prayer that some imaginative lay people may become spokesmen for those who cannot speak for themselves.

Finally, let me say, in terms of their ordination vows, there is nothing that any sincere minister of Christ desires more than to be a faithful minister of the Word and pastor of his people for his Master's sake. If an inspired and imaginative reorganization of our times and forms of worship can create better conditions enabling him to fulfil his sacred obligations, then let the churches prayerfully and urgently seek the mind of the Spirit on this matter and let them have the vision and courage to go forward. ●

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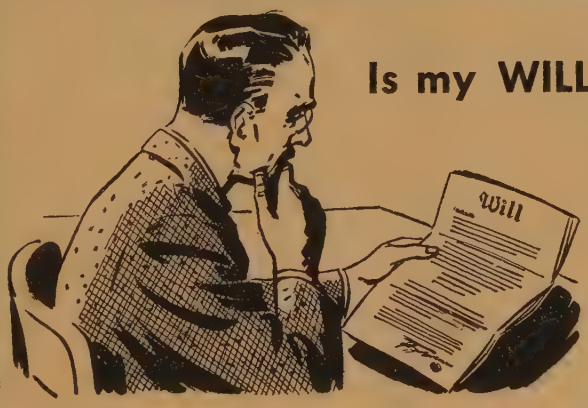

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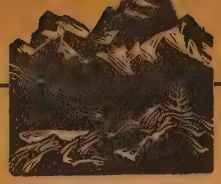

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE Book Steward in his "Notes" in the March 1st issue mentioned The Seabury Lenten Book, *By Means of Death.* Dr. Clare Oke has reviewed it for us in this issue. . . . Messrs. Simon and Shuster, the American publishers, are distributors of the large volume containing the material and very beautiful illustrations on *The World's Great Religions,* which appeared in *Life.* Dr. L. S. Albright will review it for us, and the book will find a place in the library of The School of Missions. . . . The February 14th issue of *The British Weekly* carries a delightful pen and ink sketch of Dr. Nathaniel Micklem and an extract from his memoirs to be published this month under the title *The Box and the Puppets.* He explains that in preparing the book from his diaries he progressively destroyed the latter "to the great comfort of several persons still with us." . . . With the eyes of the world turned on Ghana these days, there will be interest in the book soon to be published by Nelson & Sons in Canada, *Ghana, the Autobiography of Kwame Nkrumah,* the man who is the leader of his people and the first Prime Minister of this newest member of the Commonwealth.

By Means of Death

By Hughell E. W. Fosbroke. (Toronto: Oxford University Press.) $1.75.

Reviewed by C. Clare Oke.

In this Seabury Lenten Book for 1957 by Dean Emeritus Fosbroke there is a deeply Christian quality and a largeness and beauty of treatment. After the introductory chapter on "the deathless power" embodied in Jesus "triumphantly released into the whole process of human living," the author goes on, in dealing with the last utterances of Jesus, to discuss the inflowing of God's forgiving love, identification in redemptive action, sympathetic insight in personal relationships, faith in the face of seeming meaninglessness, the inevitability and possible transformation of pain, the weighing and fulfilment of life not on the scales of one's own purposes (Yeats) but on God's, and self-commitment into His keeping. As the Rt. Rev. H. K. Sherrill remarks in his foreword, this is plainly more than a book of Good Friday meditations and prayers; "it is the Faith by which Dean Fosbroke lives."

World Church—Achievement or Hope

By J. W. Grant. (Toronto: The Ryerson Press.) $1.25.

Reviewed by K. J. Beaton.

This fifty page book is a gold mine for anyone interested in the World Council of Churches. For the pessimists who believe the Church has always had divisions and always will have them there is substantial historic evidence that a world fellowship is already a reality. For the optimists who think the millenium of union is just around the corner there are sober arguments that perfect unity like the Kingdom of God can not fully be realized in space and time but that does not mean that the Kingdom of God has not "already come and is among us in power." For its analysis of history, for its appraisal of contemporary movements, for its encouraging summary of the status quo this should be required reading for every preacher who ever used the word "ecumenicity."

The Last of Britain

By Meriol Trevor. (Toronto: The Macmillan Co. of Canada, Ltd.) $3.25.

Reviewed by Dorothy Dumbrille.

While it is almost impossible to write an authoritative novel of days so far removed as A.D. 576-7, this author has managed to weave a fine tale of the last stand of the Roman Britons against the Saxons, bringing into it several families living in this dark age of invasion by the Saxons.

All the characters, he tells us in the Foreword, are fictional, except the priest Gildas, the author of the only book that has survived from sixty-century Britain.

Much of the novel by Trevor is based, therefore, on archaeological findings. It is assumed that Gildas was addressing not a primitive lot of people but a civilized lot which were falling into decay morally and which were succumbing not to the raids of the barbarians but to their own moral deterioration.

We cannot help but see evidences of our own present civilization in what we read of this long-ago age, and that, we think, was the author's intention. He seems to stress subtly that although nominally Christian, we are dominated by power, and materialism and greed. The same sad influences are now at work which caused the downfall of the old Roman civilization: distrust in our fellow-man, lack of faith in God, and the yearning for domination and possessions.

Bring 'em Back Petrified

By Lillian Brown. (Toronto: Dodd, Mead & Co. [Canada].) $4.50.

Reviewed by J. H. Arnup.

Mrs. Brown's first book bore the arresting title *I Married a Dinosaur; in other words a paleontologist.* As a matter of fact her honeymoon was spent digging for ancient relics in India and Burma. The book under review recounts their adventures on an expedition to the jungles of El Peten, the largest province of Guatemala. There they sought—and found—the fossil remains of the great animals that died during the migration of the Ice Age. But fossils by no means provide the total interest of this entertaining book. Mrs. Brown is a careful observer and shows a lively interest in her surroundings and especially in the people among whom she lived. They all get into the story—men, women and children, babies, chickens, dogs and donkeys. The village witch doctor is the villain in the piece. The result is a human story, which holds the reader's interest down to its entertaining climax.

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The Men Who Came Back

By Walter S. Woods, C.M.G., LL.D. (Toronto: The Ryerson Press.) $4.00.
Reviewed by Dorothy Dumbrille.

An informative record of government activity on behalf of war veterans in Canada by Walter S Woods, a man of tireless energy, a public servant with broad and deep human sympathies, who ultimately became Deputy Minister of Veterans' Affairs.

Born in England, where he worked as a young man in shipping offices, the author immigrated to Canada at the age of twenty-one and worked at farming and railroading until World War I, when he saw active service overseas.

After the war Mr. Woods filled a government post in connection with the settlement of veterans in the west, and some chapters in the story are devoted to this interesting work and his experiences in rehabilitating these people.

Then, we read of the great pilgrimage to Vimy and the battlefields, in 1936, when Mr. Woods was chairman of the Canadian Legion Committee in charge of the arrangements.

The story of the life of a man who has given years to the task of benefitting his fellowman.

Star for a Compass

By D. S. Halsey, Jr. (Toronto: Brett-Macmillan Ltd.) $2.50.
Reviewed by Frederick J. Horwood.

This book is the author's first. It should appeal to growing boys who are interested in adventure and are looking for something exciting. The hero, Rod Storie, is the sixteen-year-old son of a sea captain, and persists in being a member of the crew of his father's tuna-fishing boat. There is mystery in every chapter. Not much more could happen to a crew of eight without mutiny. If you have a son who likes to read about sharks, tons of tuna-fish, robbery, arson, rescues and the hard way of life which leads to triumph, then give him this book. He really will admire Rod for showing how to reach one of the first goals of a young life, that of honest achievement of those qualities of character which are of permanent value.

Perilous Prairie

By Dickson Reynolds. (Toronto: The Ryerson Press.) $3.00.
Reviewed by J. H. Arnup.

Before I could get this book read for review my twelve-year-old granddaughter snitched it off my table and read it through. She reports it as enjoyable reading so there's not much more to be said. As a matter of form, however, I may say that my verdict agrees with hers. It is a story of a settler's family on the Saskatchewan prairies during the early eighties of last century. A mounted policeman, an Indian chief, and a young Métis halfbreed play prominent parts. A square dance in the new schoolhouse and a horse-rustling episode add excitement, which culminates in Louis Riel's second rebellion. There is not a swear word or a shady expression in the whole book.

Just Between Us

By Ruth Chier. (Toronto: Burns and MacEachern.) $2.00.

Handy in size, this loose, stiff-leaved indexed "Handy-Aid" Manual of Sandwiches and Snacks of all kinds for all occasions should prove a valuable addition to the collections of cook books and recipe files in the modern kitchen.

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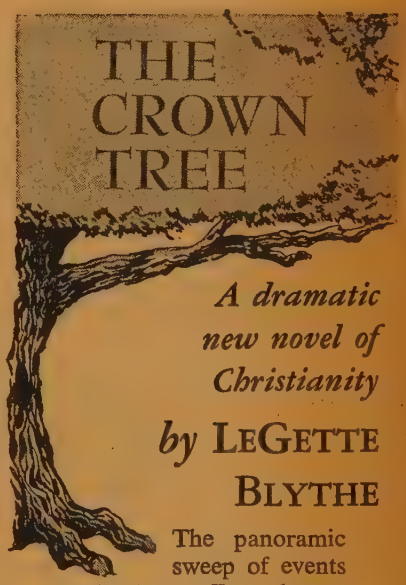

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Is it reverent to say "say a prayer," instead of "pray"?

A. We see nothing irreverent in it.

Q. Are most of the new churches being erected by the well-to-do congregations or are the mission charges getting their fair share?

A. In the past eight years 828 new churches and church halls were built. 225 were on aid-receiving charges; 195 on church extension fields; and 408 on self-supporting charges.

Q. Since Church Union in 1925 have any United Church ministers been ordained who do not hold a University degree?

A. A great many.

Q. When a minister preaches another man's sermon, should he tell his listeners what he is about?

A. Don't they all? They should.

Q. How do we find help with architectural problems in the United Church?

A. Write the Committee on Architecture, 299 Queen Street West, Toronto.

Q. Would it not be better if the minister laid his manual or hymnary somewhere other than on the linen cloth of the communion table?

A. We assume so.

Q. Paul tells Timothy that prayers should be made for all men, including Kings and all in authority? Does that mean we should pray for those in authority in Russia and China?

A. Yes, including prayers that they be converted.

Q. Who did Cain marry?

A. We haven't the vaguest idea. But Genesis 4 indicates she was a girl from the land of Nod.

Q. Why is it that some parents will allow their children to skate on Sunday, but don't like them to play cards?

A. We feel something that way about Saturday, too, especially nice sunny Saturdays.

Q. You answered a question recently to the effect that "normally" a minister should seek the permission of Session before arranging supply and absenting himself. Where do you get that?

A. The *Manual* says: "It shall be the duty of the Session to have the oversight of the order of public worship including the service of praise." We think this makes it normal for a minister to consult with his elders in the arrangement of supply preaching.

Q. Wouldn't it be wise for a minister to ask for a change of pastoral relations when one of his officers comes into conflict with him and leaves the church?

A. Normally we'd think it unwise.

Q. How can charges which are not very "attractive" secure the ministers who have gifts suitable to their needs?

A. With a little consecrated work many so-called "unattractive" charges could be made "attractive" and we don't just mean physically so. With more consecrated work, laymen with the help of Presbytery can usually find what they need.

Q. Is it fitting for ministers to wear secular or academic hoods for preaching and conducting the Sacraments?

A. They do look pretty, don't they? In addition it's rather difficult to distinguish between the secular and sacred in learning, or the degrees which symbolize academic accomplishment or faithful service in the church. We're somewhat unperturbed, but the questioner may be right.

Q. Was the suggestion that Boards pay manse heating bills in excess of $200.00 meant only for minimum salary charges, or all of them?

A. We assume it was an instruction to the minimum churches, and passed on as a good idea to those which exceed the minimum.

Q. How long before the wedding date should a couple planning to be married consult with the minister?

A. As soon as they settle on their wedding date, particularly if it is to be a church wedding.

Q. Who is in charge of a church wedding, the bride's mother or the minister?

A. Well the minister is supposed to be.

The Music Makers

By FREDERICK I. HORWOOD

REMEMBER Sally Cooper of Bofindle? I knew her when she was ten, a bouncing beauty with golden hair and freckles. She and her brother Tommy were trying to build a hut in the spreading oak tree near the parsonage. Ted Bunnett, the minister's son, was handing up some boards. Sally is now fifteen and doesn't climb trees. Five years ago she was chosen as the Bofindle princess at the May festival. Now she is leader of the C.L.C. (Clean Living Club . . . no smoking, no drinking, no bad language). This is a high school organization, which is a real force in character building. Bofindle high school is not, as someone recently stated, a play-pen for adolescents.

I wish you could see Sally's time table of activities. The four teachers have the respect and attention of the students, so that large assignments of homework are not necessary. Sally does her best to keep up to date in every subject, and is the top girl in her class. Last week she attended twenty-five class periods, conducted a young people's meeting, taught a Sunday school class, played the organ for junior choir, read the gospel of St. Mark, made a dress for her sister and two good pies for the Coopers' Sunday dinner, played some volley ball, helped six moppets with their arithmetic, played for auditorium each morning, wrote five letters, made six trips to the post office and general store, and did her share of the housework. She still keeps her happy disposition and never complains of being tired.

Her childhood dolls are in safe keeping for another Sally in the years to come, along with the books of bygone days when she curled up in an arm-chair and cried a little while she read about Heidi and little Eva. Some other time I may tell you about Tommy, who is now thirteen and still plays his violin. He has ten scout badges on his uniform and is usually busy at some form of wood craftsmanship.

Ted Bunnett, who now lives at Pendriffy, wants to be a minister. Sometimes he rides over to Bofindle on his bicycle. He and Sally enjoy wandering about as they did when they were children. The cabin in the tree has long since collapsed. As they sauntered along the street hand in hand they came to Miss Abercrombie's home. How they wished they could go in and play some "Scenes from Childhood" for the one who taught them all the music they know, but she had gone abroad for a holiday, long overdue. I can see them as they cross the road and follow the winding stream with its tiny white bridges and pause on the last one to look at the moon's reflection in the water. I wonder what the future holds for Sally. Will she be a nurse, or a teacher? And after that, what? Perhaps she will be a minister's wife. You never can tell.

* * * *

The Music Maker pledge appeared in THE OBSERVER of February 1. We welcome the following new members to the Music Makers' Circle: Donna Shen (9), 34 Chatfield Drive, Don Mills, Ont.; Gail Halbert (9), R. R. 2, Bradford, Ont.; Jane Simpson (9), R. R. 1, Moncton, N.B.; Michael Kearns (13), Box 632, Orangeville, Ont.; Maureen Phillips (16), Arrowwood, Alta.; George Waddell (10), Roblin, Man.; Patsy Marks (14), Schomberg, Ont.; and Kathy Edmonds (12), 155 Elm St., St. Thomas, Ontario.

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About People and Places

$3 MILLION HOMES

With concern in this country sharply focussed on the problems of older people, the Board of Evangelism and Social Service at its Annual meeting heard with particular interest that the United Church had opened new Homes for Senior Citizens at Orillia and New Liskeard; extensions were made to Ina Grafton Gage Homes in Toronto and Moose Jaw, and Rundle Lodge, Calgary; that steps are being taken to secure a second site in Metropolitan Vancouver, and prospects for Homes in Victoria, B.C., St. Catharines, Ont., the Kingston area and St. John's, Nfld. . . . Among many other things the Board considered the needs of more than 700 people living in our various Homes and Institutions, and learned that the estimated value of these properties is over $3 million. . . Endorsed a resolution asking that the provision of limited nursing care be studied. . . Instructed the Executive to consider the matter of care for neglected Protestant children in Quebec.

Problems of rural life and the challenge of a down town city church were presented and it was agreed that the Church must have new strategies for work in these two areas. . . The Board pledged its support to Dr. Berry in the National Evangelistic Mission. . . Called for more Bible study in all Church groups.

The Lord's Day was called a Divine "dyke" by the Board which urged its safeguard by personal example and public protest in resisting attempts of commercial interests to invade Sunday. . . . Promised support to Lord's Day Alliance in any necessary action arising out of violation of Lord's Day Act. . . . The Board heard of a proposal before the B.C. Legislature to amend Vancouver's charter to permit Sunday commercialized sport, and of efforts to oppose it.

The rate of alcoholism is up 178 per cent., the Board of Evangelism and Social Service was told. It declared the wisdom of voluntary total abstinence, opposed sale of beer in grocery stores, commending Premier Frost for a similar stand; urged banning of liquor advertising in all provinces; suggested Sessions open church buildings to A.A. groups; and named a Commission on Temperance Policy and Programme.

Conciliation boards were commended as a method of settling disputes. . . The Board at the request of General Council accepted responsibility for naming a Commission on the New Industrial Revolution. . . . Suggested possibility that the Canadian Council of Churches might approach the Governor-General to call a National Conference on Spiritual Values.

The Board called for curbing of inflation by more disciplined living and reduction in instalment buying . . . Opposed foolish commercialism involved in free deals, trading stamps and devices that make for waste.

The Government of Canada was thanked for setting up the Canadian Council; and both Federal and Provincial Governments for plans to launch national health insurance. The Board urged that, when practicable, a complete health insurance programme be inaugurated.

A closer relationship between the Church and the John Howard and Elizabeth Fry Societies was called for . . . The Board noted its duty to provide study material for Presbyteries on the spiritual rehabilitation of persons saved from Capital Punishment. . . It also urged distribution in churches of pamphlets on dating, marriage preparation, etc., available from the Board of Christian Education, to combat lurid magazines on newsstands.

Rev. G. B. Mather, new Assistant Secretary for Prairie Area, was asked to convene Committee for study and report on "The Christian and Politics."

PEOPLE

Canadians In Ghana

Miss Joan Fidler, daughter of Rev. Frank Fidler, Associate Secretary of the Board of Christian Education and Mrs. Fidler, Toronto, is one of two students from the University of Toronto to be included among the 3 Canadians to attend the World University Service International Seminar in Ghana, West Africa, June 17th-July 8th. The Canadian delegation will fly from New York to London for briefing, then to Kano in Northern Nigeria, then on to the University of Ghana at Accra. The theme of the seminar is "Africa and Tomorrow," a study of the problems of developing countries. (Ghana, formerly the Gold Coast, became an independent member of the British Commonwealth, March 6, 1957.) Returning to London the students will be allowed some free time following a short evaluation session, before returning to Canada on August 2nd.

Hungarians Working

The Board of Home Missions is extending its services to Hungarian refugees. Rev. J. R. Leng, D.D., Associate Secretary, has announced four new appointments. Mr. Edmund Serés, recently arrived from Hungary with his wife and two children, will be lay helper to the Hungarian Church in Montreal. He has had extensive theological training and has undertaken further studies leading to ordination. Mr. Serés will assist Rev. Michael

Fehér, minister of the very strong Hungarian congregation in that city.

Two women workers have been appointed. Mrs. Margaret Zaparkansky will work in Montreal and Mrs. Eva Kun will assist Dr. Lazlo Pokoly in the Church of All Nations, Toronto. Rev. Cornelius Bulzan has also been appointed as part-time chaplain at Saint John, N.B. All appointees speak Hungarian. They will serve in counselling, interpreting and other duties involving the settlement of Hungarian refugees.

They Met the Queen

"It has been nice meeting you" said Queen Elizabeth II to Dr. and Mrs. John T. Tucker at the close of a five-minute interview during Her Majesty's recent visit to Portugal. The Canadian Embassy arranged the presentation to honour Dr. and Mrs. Tucker's forty years of service in The United Church

The Tuckers and friends

of Canada Mission in Angola. They now make their home in Lisbon. In conversation with Prince Philip he spoke of his visit to New Guinea and of his interest in the missions there.

Other members of the Canadian Mission staff were present at the reception for Her Majesty in the British Embassy.

One a Priest

Every year ministers come into The United Church of Canada from this country and other parts of the world. Normally the United Church does not give publicity to such events, although every Presbytery is formally notified when a minister of another denomination makes application to join the United Church ministry. Last month Presbyteries received notification of the following applications which are expected to be received at forthcoming conferences:

Rev. Henry Matthews and **Rev. John D. Lister** from the Presbyterian Church in Canada; **Rev. Duncan Chalmers** and **Rev. W. O. Jack** of the Church of Scotland; **Rev. Wilfried Fearn** of the Methodist Church of England, and **Rev. L. Harvey Allen** from the Congregational Union of England and Wales; **Rev. John Louis Barley** of the American Baptist Church and **Rev. Frederick R. Gibson** from the Presbyterian Church in the U.S.A.; **Rev. Heinz Birchmeir** from the National Protestant Church, Geneva, Switzerland; **Rev. John Lucien Vinet**, a former Roman Catholic priest.

Riddell Bursary

The friends of the late **R. G. (Jerry) Riddell** are establishing a University of Toronto bursary in his memory. Son of the late Dr. J. H. Riddell, former Principal of Wesley College, Winnipeg, he was a professor of history before entering the Department of External Affairs, and was Canadian Permanent Delegate at the United Nations when he died suddenly in 1951. The first

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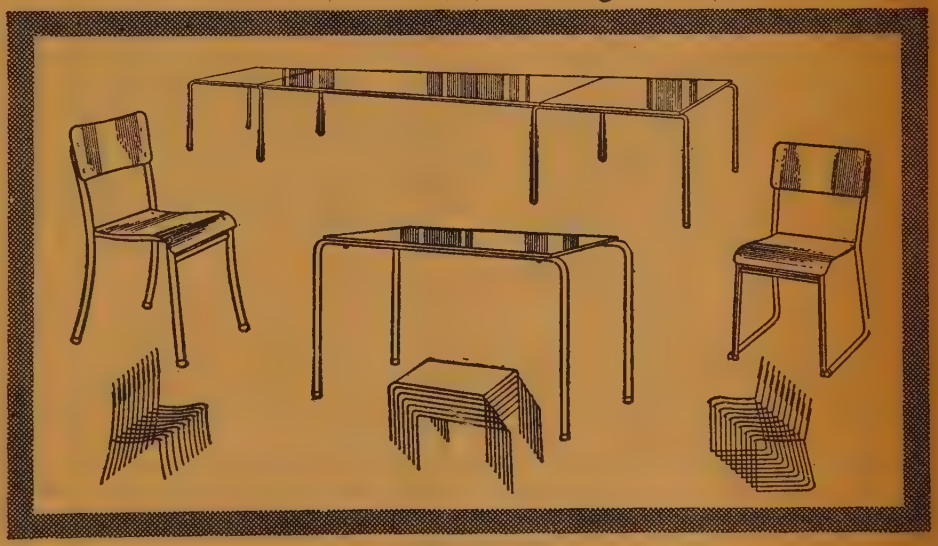

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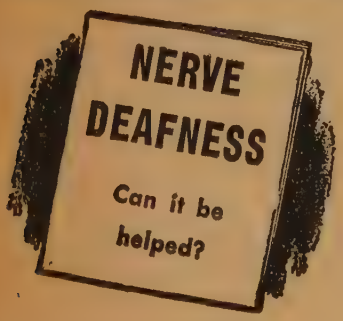

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award of the bursary has been made to **Carl St. C. Hall**, a third year student at University College in political science and economics.

B.C. Callings

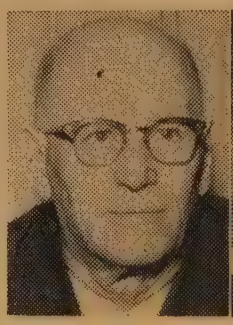
Rev. A. L. Anderson has accepted a call to Dunbar Heights Church, Vancouver, and **Rev. Hugh Irwin** of Enderby has been called to South Burnaby. These were reported from the Kamloops - Okanagan Presbytery, which also received **Mr. G. Brown**, Vernon, B.C., student at Union College as a candidate for the ministry.

An Ottawa Election

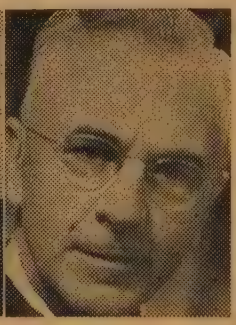
Rev. Hugh M. Rae, D.D., was elected Chairman of Ottawa Presbytery to fill the uncompleted term of Rev. J. Lorne Graham. Mr. J. R. MacGregor is the new Secretary. The President of Montreal and Ottawa Conference, Rev. Norman McMurray, D.D., Montreal, was present at the February meeting.

Secretaries Retiring

Dr. Thomas Hart, who was appointed Superintendent for Central and Northern Alberta in 1942, and **Dr. Sidney**



Hart



Stokes

Stokes, who in 1952 became Superintendent for Southern Ontario, are retiring this year. The Board of Home Missions will make special reference to this at the Dinner during the Annual Board meetings.

Maritime Visit

The Maritime and Quebec schools and colleges of the Church will be visited officially by **Dr. W. Harold Young** from March 30th to April 10th. The Church across Canada has three Universities and Arts Colleges, eight theological schools, eight secondary schools and junior colleges, and a Training School under the general supervision of the Board of which Dr. Young is Secretary.

From the Department of Pensions we learn of the death in a London hospital on Feb. 23, 1957, of **Mrs. E. A. Martineau, Reg.N.**, wife of the minister of the Morpeth, Ont., charge. Born and educated in Ireland she came to Canada to train for a nurse and graduated from the Montreal General Hospital. . . At Tatamagouche, N.S., on January 17th, **Mrs. Blanche Forbes**,

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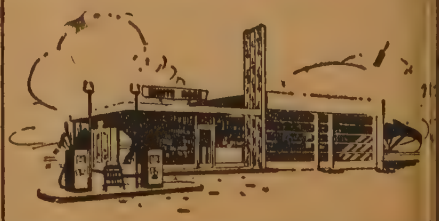
GASOLINES are

The pick of them all!



CANADIAN OIL COMPANIES, LIMITED

wife of the late Rev. William Forbes. . . . **Mrs. Harriet Haw,** wife of the late Rev. J. A. Haw, at Ottawa, March 5th. She survived her husband by only four months. . . **Mrs. Perside Beauchamp,** wife of the late Rev. Pierre Beauchamp, at Dorval, Que., Feb. 20th; and **Mrs. Mary Rebecca Ashcroft,** wife of the late Rev. Richard Ashcroft, at Silverton, Man., Feb. 21st, 1957.

CHURCHES

Chapel With a View

The three large picture windows in the little white chapel frame the beauty of the surrounding mountains. Built on the grounds of the Wrinch Memorial Hospital in the Hazelton district of North Central British Columbia, nurses helped the volunteer workers, who laboured through the long summer evenings and later by floodlight to complete it. With accommodation for 100, 250 people crowded in for the

Worship in the mountains

dedication service conducted by Rev. W. O. Bunt, Superintendent of Home Missions, assisted by the minister, Rev. W. B. McIntosh, and with the Conference President, Rev. W. S. Taylor, D.D., Principal of Union College, as special preacher. Music was supplied by the choirs of the Indian villages, Kispiox and Kitzegucla, sister appointments on the charge. A substantial donation towards the construction having been given through the Board of Home Missions by the widow of Rev. A. B. Miller, Methodist minister in Ontario 50 years ago, the building will be known as the **Miller Memorial Chapel.**

To Be Televised

The morning service of **Erskine and American United Church,** Montreal, Que., Rev. Gerald R. Cragg, minister, will be televised over CBLT on Sunday morning, April 7th, 11.00 a.m., E.S.T.

A Woman Elder

St. Andrew's Church, Sturgeon Falls, which holds the honour of having elected the first woman elder, recalled at a recent anniversary its founding 74 years ago in a little log school, the present church which was dedicated in 1907 and the union which was achieved in 1917. Rev. J. I. MacKay, D.D., the minister at that time, returned for the occasion, and Mr. Robert J. Murday presented a pulpit chair and two side chairs for dedication by the minister, Rev. E. S. Stephens.

Three in 78 Years

Three churches in its 78 year history have been built by **Queen St. Church,** Lindsay, Ontario, and in 1956 they enlarged and modernized the present one. The campaign began with a five weeks' preaching mission during which

(*Continued on page* 31)

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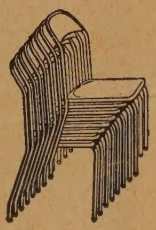
Stacking Chair



Stacking Chair Stacked

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THE UNITED CHURCH OBSERVER

299 Queen St. West, Toronto 2-B, Ont.

DEATHS

Miss Ethel Georgina Alexander, Reg.N., died in The Royal Victoria Hospital, Montreal, on February 4th, 1957, following a long illness. She was the daughter of the late Mr. and Mrs. George Alexander, Mascouche, Que., and beloved sister of Mrs. S. N. Horner, Creelman, Sask., Mr. W. E. L. Alexander, Ville St. Laurent, Que., and Mrs. G. S. Curtis, Verdun, Que.

1. HELP WANTED

ALBERTA College requires, beginning September 1, 1957, (1) Mathematics teacher holding Arts degree with Honors Math. (2) French teacher holding Arts degree with Honors French. Young men preferred. Write Dr. G. H. Villett, Alberta College, Edmonton, Alta.

COMPANION helper for lady. Modern electrical farm. Two adults. State wages, experience, age. Box 358, Boissevain, Man.

LEAMINGTON United Church requires Church Secretary to assume limited responsibility for Christian Education work. Please write to Mr. Evan Bowman, Pastoral Relations Committee, 19 Baird Ave., Leamington, Ont.

MATRON and Assistant for Labrador Dormitory, also Housekeeper for Newfoundland Hospital. Write—Miss Dorothy A. Plant, Secretary, Grenfell Labrador Medical Mission, 48 Sparks St., Ottawa, Ontario.

1B. RETIRED OR RETIRING MINISTER WANTED

CENTRAL United Church, Port Colborne, Ont., requires retired minister or one about to retire, to assist mainly with visitation. Kindly write Alfred Coles, 29 Fielden Ave., Port Colborne, Ont.

WANTED—a retired assistant minister for part-time work in Centennial United Church, Victoria, B.C., by July-August. Write J. H. Sneddon, 1520 Burton Avenue, Victoria, B.C.

2A. PULPIT VACANCIES

AUGUSTA Pastoral three-point Charge, Grenville-Dundas Presbytery, will be vacant June 30th, 1957. Near new seaway. Interested ministers please write Kenneth J. Connell, R. R. 1, Brockville, Ontario, Chairman, Pastoral Relations Committee.

BETHSEDA (Dixie) and Britannia, on No. 5 Highway — nine miles west of downtown Toronto—Salary including car allowance $4,400.00. Interested ministers write Mr. Grant Clarkson, R. R. 1, Islington, Ont.

CREIGHTON-LIVELY three-point charge vacant July first. Interested parties please write L. Turner, Lively, Ontario.

DUNDALK four-point charge, Grey Presbytery, (three Sunday services) vacant June 30th. Interested ministers write Kenneth Hatch, Secretary Pastoral Relations Committee, Dundalk, Ont.

ENDERBY, British Columbia, Pastoral Charge, in Kamloops-Okanagan Presbytery, vacant July 1st, 1957. Interested ministers please write Secretary, Official Board, Enderby, B.C., before May 1st.

ENGLEHART - CHARLTON Pastoral Charge, Temiskaming Presbytery, two - point Charge, vacant June 30th, 1957. Interested ministers communicate with Mr. W. S. Scott, Box 639, Englehart, Ontario.

ESTERHAZY, Sask., three-point charge, Qu'Appelle Presbytery, vacant June 30th. Interesting challenge centre potash development. Write G. A. Prentice, Chairman Pulpit Supply, Esterhazy, Sask.

FERRIS Pastoral Charge, Emmanuel Church, North Bay Presbytery, will be vacant July 1, 1957. Interested ministers communicate with Mr. C. Wharram, Box 7, Ferris P.O., Ont.

GORE'S LANDING Pastoral Charge — Cobourg Presbytery — will be vacant after June 30th, 1957. Interested ministers please write to Edgar Buttar, Secretary of Pastoral Relations Committee, Plainville, Ont.

HARROWSMITH Charge (three-point), Kingston Presbytery, becomes vacant June 30th, 1957. University and High School near. Interested ministers please write Stanley Batting, Harrowsmith, Ontario.

HIGH PRAIRIE Pastoral Charge (two points) in Peace River Presbytery, will be vacant June 30th, 1957. Interested ministers please communicate with R. P. Brunelle, High Prairie, Alta.

JARVIE Pastoral Charge, Edmonton Presbytery, requires ordained minister. Interested ministers please write to W. D. Lea, Box 37, Jarvie, Alta.

KNOX United Church, Binscarth, two - point charge, becomes vacant June 30th, 1957. Interested ministers please contact Gordon Ross, Secretary, Binscarth, Man.

LION'S HEAD—3-point charge — Bruce Presbytery, becomes vacant June 30th, 1957. Apply to G. D. White, Lion's Head, Ont.

MINISTER for Oyen United Church. Three-point circuit. Furnished manse. To take charge July 1st. Write C. G. Peterson, Oyen, Alta.

MINISTER required, good furnished manse, vacant June 30th, 1957. Apply — R. Bell, Secretary Pastoral Committee, Luseland, Sask.

RUNDLE Memorial United Church Charge at Banff becomes vacant October 31st, 1957. Interested ministers please apply to R. G. Roberts, Pastoral Relations Committee, Banff, Alta.

SALT Spring Island Church, Victoria, B.C., Presbytery, vacant June 30, 1957. Interested ministers please contact Henry McGill, Pastoral Relations Committee, Ganges, B.C.

SEVERN BRIDGE three-point charge, Muskoka Presbytery—modern manse, requires a minister as of June 30th, 1957. Write Wm. Brethour, Secy., Severn Bridge, R. R. 1, Ont.

SHAWBRIDGE Charge, Montreal Presbytery, now vacant—three-point charge—new manse, minimum salary. Write Miss Doris Watchorn, Secretary, Morin Heights, Que.

SPENCERVILLE, Ontario, two-point Charge—February 15th. Interested ministers write Pastoral Relations Committee, Box 98, Spencerville, Ontario.

ST. GEORGE United Church, Brantford Presbytery, vacant June 30th, 1957. Please write Harold Buchanan, R. R. 1, Paris, Ont.

STONY PLAIN, Alberta, three-point Pastoral Charge will be vacant July 1, 1957. Interested ministers are requested to write R. C. Bocking, Recording Steward, Stony Plain, Alberta.

THE Oneida-York Charge (three-point) Haldimand - Norfolk Presbytery, becomes vacant June 30, 1957. Interested ministers write Kenneth Anderson, R. R. 3, Caledonia, Ont.

THE Sceptre United Church, three-point charge, becomes vacant June 30th, 1957. Interested ministers write Mrs. Margaret Mahaffy, Secretary, Box 96, Sceptre, Sask.

THE Richmond - Stittsville (two-point) Charge now vacant. Interested ministers communicate with Chairman, Pastoral Relations Committee, E. S. McLaren, Richmond, Ont., R. R. 3.

TOWNSEND Charge, Haldimand - Norfolk Presbytery, three-point charge, vacant June 30th, 1957 — minister contemplating change. Write Wilbert E. Howard, R. R. 3, Waterford, Ont.

VACANCY—June 30th, 1957, 3-point charge—Millgrove, Rock Chapel and Glenwood. New parsonage, close to school. Contact Mr. Eric Duncan, Millgrove, Ont.

VERDUN United Church requires a minister. Ministers interested please send applications to R. C. Oulton, Chairman, Pastoral Relations Committee, Verdun United, Woodlawn Avenue, Verdun, Que.

2A. PULPIT VACANCIES (Continued)

WESTMINSTER Church, Edmonton, Alta., on charge, will be vacant July 1st, 1957. Information contained in present available Year Boo far from correct. Please contact undersigned fo complete details. Mr. D. L. Christie, Chairma Pastoral Relations Committee, 11707 - 127th St Edmonton, Alta.

4. PULPIT SUPPLY AVAILABLE

LIQUOR CHALLENGES THE CHURCH

AVAILABLE—without charge—for Sunday service and/or week-night meetings. Presenting forcef Facts and Figures regarding the present situatio Ben H. Spence, 87 Lawrence Ave. W., Toront Telephone HUdson 8-1961.

5. CHOIR PERSONNEL

CHOIR Director wanted for Knox United Churc Fort Frances, Ontario. Anyone intereste please contact Mr. J. M. Steele, Box 69, Fo Frances, Ontario.

ORGANIST-CHOIR DIRECTOR required, Cre cent Heights United Church, Calgary. Writ giving qualifications and salary expected, to M W. H. Keyte, 6 Marsden Road, Calgary, Alta.

6. ASSISTANT MINISTERS WANTED

LEAMINGTON United Church requires a Assistant Minister. Ministers interested plea write Mr. Evan Bowman, Pastoral Relations Com mittee, 19 Baird Ave., Leamington, Ont.

LAKEVIEW United Church, Regina, large sub urban congregation, requires Assistant Ministe Emphasis on Young People's and pastoral wor with preaching opportunities. Salary $4,000.00 p year with furnished house. Write Mr. F. M. Froom Lakeview United Church, Regina.

SOUTHMINSTER United Church, Lethbridg Alberta, requires an Assistant Minister Deaconess on or before September 1957. If inte ested please write G. K. Thompson, Pastor Relations Committee, 1908—6th Ave. S., Lethbridg Alta.

WANTED for Royal York Road Church, Toronto, an assistant minister who will have special responsibility in the area of Christian Education in this growing church eager to provide the best for youth and family life. Good provision will be made for a qualified man and his family. Reply in writing to Advisory Committee, Royal York Road United Church, 87 Royal York Road South, Toronto 18.

7. CHURCH SUPPLIES & EQUIPMENT

GOWNS—Choir and Pulpit—samples and pric upon request. Walter & Son, 174 Lauder Av Toronto, Ont., Dept. A 1.

CHOIR GOWNS

SAMPLES and prices sent without obligatio Mallabar, 375 Hargrave St., Winnipeg, Malabar Ltd., 14 McCaul St., Toronto.

8. ORGANS, MUSICAL INSTRUMENTS

BEAUTIFUL Organs—reed type, electric, chur models, with or without amplification. Sa you $500.00. A. C. Oliver, Tillsonburg, Ont.

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8A. STAMPS

CHRISTIANITY and Postage Stamps. . . . Fil Strip. . . . 30 frames. Lecture notes include $3.00. Rev. Walter McCleary, Elmira, Ont.

CYPRUS, Egypt, Greece, Malta. They're all one special packet which gives quality rath than quantity—25 cents with approvals. Worldwi Stamps, 31 Rowe, Oshawa, Ont.

8B. BOOKS

UNITED Church Catechism—prepared by Co mission on Christian Faith—5c. each in a quantity. Board of Evangelism and Social Servi Wesley Building, Toronto 2 B, Ontario.

"EAST LYNNE" by Mrs. Henry Wood. $1.5 Old Favorites Bookshop, 36 Yonge, Toron

9. ARTICLES FOR SALE

SEND $1.00 for 25 sheets excellent Typewri Carbon Paper 8½ x 11. Free 49c. Ball Po Pen. Best Ribbons—85c. Carbon Paper Specialis 37 Cortland Ave., Toronto 12.

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ONE Lantern for 3¼ x 4¼ slides. Apply H. C. EVANS, Church School Superintendent, Clifford, Ont.

STACKING Chairs and Tables, Folding Chairs; Banquet Tables. H. H. Freeman & Co., 168 Times Road, Toronto 10.

TYPEWRITERS—One dollar per week buys New Remington Portable; particulars—Harper—1111 Ninth Avenue South, Lethbridge, Alta.

10. ARTICLES WANTED

A CANADIAN Hymnal as used in Methodist Sunday School in 1898 and later. Contact F. H. Williams, Debolt, Alta.

TEN copies of the book entitled "Angola, the Land of the Blacksmith Prince" by John T. Tucker, published by The Ryerson Press, some years ago. Advise—Dr. H. S. Hillyer, 190 St. George St., Toronto 5, Ontario—Telephone WA. 5-1464.

KISPIOX Indian congregation, Hazelton Home Mission Charge needs twenty Choir Gowns, used or new. Any church willing donate, please communicate—Rev. W. B. McIntosh, New Hazelton, B.C.

WANTED—used Communion Table for Caesarea United Church. State price wanted. Mrs. Russell Harron, Caesarea, Ont.

WANTED—church pews—150 seats—for a church 12 miles from Dunnville, Ont. Write—J. A. Feldring, 127 Park Avenue, Dunnville, Ont.

WANTED—used church pews in good condition, for church 27′ x 41′. Reply to Mrs. Norman Norwood, Aberfeldy, Ont.

11. RESORTS, TOURIST ACCOMMODATION

DIKE BAY—Bruce Peninsula—"Lawrenceville" Tourist Resort—General store—furnished cottages, electricity, boats, motors. Warren Lawrence, 18 Sorauren Ave., Toronto, LEnnox 4-2457.

11A. TOURS

WELL-RECOMMENDED, inexpensive European Holidays with friendly parties. Apply: International Church Fellowship, 11 Donnington Road, Ealing, Middlesex, England.

12. GUEST HOMES

"COUNTRY ACRES" offers accommodation for older people in good health—$100.00 monthly. Marion Atkins, Armitage—phone Newmarket TW 8-4385.

13. REST HOMES

LOVING care for the senior members of your family. Loch Sloy Rest Home, Winona, Ont.

VACANCY for elderly person in graduate nurse's home—refined surroundings—reasonable rates. Bloor West district. Phone LE. 1-8427, Toronto.

13A. NURSING HOME

THE Bungalow Nursing Home — 32-23rd St., Long Branch—bed patients preferred. Reasonable. Wilma Hall, Reg.N., CLifford 1-5659.

14. WANTED TO RENT

YOUNG Theological student and wife desire three-room furnished apartment returning to Toronto about third week in September. If possible in vicinity of University of Toronto. Box 38, THE UNITED CHURCH OBSERVER.

15. FOR RENT

THEOLOG. going to mission field from May to September has two-bedroom apartment to sub-let, furnished—located West end. W. A. Logan, 4 Kinsdale Blvd., Toronto 14, Ont.

20. ACCOMMODATION AVAILABLE

SENIOR Citizens' Beautiful Home in Okanagan. Room, Board, Laundry, $65.00 shared accommodation. Single rooms 75.00 up. Write for information and picture — Valley View Lodge, Penticton, B.C.

BOARDING Home for elderly people—comfortable home-like surroundings—reasonable rates. Beckliffe Lodge, Hagersville, Ontario.

22. SUMMER PARSONAGE EXCHANGE

ARIZONA minister would exchange with Canadian, July or August, or would preach for use of manse. Grand Canyon one day's drive. Bernard Holden, Clifton, Arizona.

24. PERSONAL

ARE YOU DEAF?

MANY types of deafness and head noises have been helped by Leonard's Invisible Ear Drums. Send $10.00 for complete kit, or ask for free information. A. O. Leonard Company, Dept. F, Box 306, Station F., Toronto 5.

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STAMMERING Corrected: Helpful booklet gives full information. Free copy. Write: William Dennison, 553-K Sherbourne St., Toronto, Ont.

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I HAVE just realized what excellent Canadian books for young people we have on our present publishing list—books which are full of information about pioneer Canadians, as well as full of interest and excitement for teen-agers:

Tonty of the Iron Hand by Fred Swayze ($3.50) is the story of a long friendship with the explorer La Salle. Someone has called Tonty our Canadian Davy Crockett.

Brook Watson of Beausejour by C. A. M. Edwards ($3.50) tells of a penniless orphan who, as a youth, had his right leg bitten off by a shark, but who became a Halifax merchant, and a member of Parliament, and finally Lord Mayor of London and a Baronet — a modern Dick Whittington.

Perilous Prairie by Dickson Reynolds ($3.00) is the story of a Canadian homestead family, with all the adventure and hazards of pioneer days in the West. It has been praised as "one of the best juveniles ever published by a Canadian."

The Young Surveyor by Olive Knox ($3.00) was on last year's list, but selling well. It is an excellent story of adventure, tied in with the building of the Canadian Pacific Railway.

The Book Steward.

Pastoral Charges Vacant

(As reported by the Secretary of General Council)

Barneys River and Merigomish, N.S. (June 30); Scotsburn-Lyons Brook, N.S.; Westville (St. Paul), N.S. (June 30); Plaster Rock, N.B. (June 30); Centreville, N.B. (June 30); Canterbury, N.B. (June 30); Baie Verte-Port Elgin, N.B. (June 30); Shannonville, Ont. (June 30); St. Ola (Belleville) (June 30); Yarker (Belleville) (June 30); Howick, Que.; Verdun, Que. (June 30); Greenfield Park, Montreal, Que. (September 30); Bolton, Ont. (June 30); Horning's Mills, Ont. (June 30); Laurel, Ont. (June 30); Mono Mills, Ont. (June 30); Severn Bridge, Ont. (June 30); Dundalk, Ont. (June 30); Elmwood, Ont. (June 30); Millgrove, Ont. (June 30); Wesley Church, Welland, Ont.; Tehkummah (Sudbury) (June 30); Hornepayne, Ont. (June 30); Creighton-Lively (Sudbury) (June 30); Coniston, Ont. (June 30); Levack, Ont. (June 30); Silverwater (Sudbury) (June 30); Warwick, Ont. (June 30); Hannon, Ont. (June 30); Wolseley, Sask. (June 30); Rocanville, Sask. (June 30); Wawota, Sask.; Summerberry, Sask. (June 30); Wesley Church, Prince Albert, Sask.; Shellbrook, Sask. (June 30); Naicam, Sask. (June 30); Ridgedale, Sask. (June 30); Star City, Sask. (June 30); High Prairie, Alta. (June 30); Ocean Falls, B.C. (June 30); Terrace, B.C.; Skidegate, B.C.; Kitamaat Village, B.C.; Uranium City, Sask. (June 30).

NEWS (*Continued from page* 29)

pledge cards were used to enlist canvassers. In addition 12 members invested $22,500 in the building fund. The campaign encouraged the start and work was begun and finished in four months at a total cost of $75,000. A new manse was purchased in 1955 for the new minister, Rev. W. J. March, who, in addition to looking after his congregation which has doubled its givings to missions and the local church, takes a weekly radio programme on CKLY for the Bay of Quinte Radio Committee.

Pioneers in Manse

When the new manse was dedicated for the **Westlock, Alta., Church,** Rev. W. P. Smetheram, minister, in the receiving line at the evening reception were two pioneers, Mrs. J. Crone and Mrs. McEachern, 88 years old, whose family to four generations worships in that church. A grandson, Mr. W. Smith, is Recording Steward. The service was conducted by the minister with Rev. Reid Vipond, President, representing the Conference.

Your CHURCH SCHOOLS

Dr. Henry P. van Dusen answers the question, what is required in education?, in his book "God in Education" thus:

"More specifically, the reaffirmation of the organic unity of Truth, and therefore of true knowledge; of the interrelatedness and interdependence of the individual and society, of man and Nature, of the world and God, of this life and the Life Beyond; the worth of tradition as the bearer of accumulated truth, and, therefore, the principal begetter of sound advance; above all—the genetic and sovereign principle of the Hebraic-Hellenic-Christian tradition — the restoration of religion to a position of necessary and unchallenged centrality; and the acknowledgment of the reality and regnancy of the Living God as the foundation of both learning and life."

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If you want to make saving a habit -

see . . . **THE BANK**

If you find saving money difficult drop in at any of our branches and ask for help! There are several services we offer that might be of use to you, such as a special savings account or a Christmas Saving Plan. Remember too, that saving can become a habit—so it's never too early to start your children with savings accounts of their own.

THE TORONTO-DOMINION BANK

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